ACTS

FRANCE. GENERAL ASSEMBLY

OF THE

General Assembly

OF THE

FRENCH CLERGY

In the Year MDCLXXXV. concerning

RELIGION.

Together with the

COMPLAINT

OF THE SAID

General Assembly

AGAINST

The *Calumnies*, *Injuries* and *Falsities*, which the *Pretended Reformed* have, and do, every day publish in their *Books* and *Sermons* against the *Doctrine* of the *CHURCH*.

Presented to the KING by the CLERGY in *Body*.
July the 14*th*. 1685.

LONDON, Printed 1685.

UMI

TO THE KING.

SIRE,

THE Clergy of your Kingdom have frequently made Complaints to your Majesty, against those of the Pretended Reformed Religion; and always took an exact care not to mention any thing in the Papers they presented to you, but what was both necessary and very clearly proved.

But they thought that this ought to be separated from all the rest; because this of all others most sensibly touches them, appears to them the most important, and may be proved by the most authentick Testimonies.

This Complaint, Sire, regards the Faith of the Catholick Church, whose Purity the Ministers and Writers of the Pretended Reformed Religion seek to blacken, by unsufferable Injuries, and Calumnies of the deepest Dye.

They know it cannot be attacqued with solid Reasons; they have by Experience found, that the Arguments they bring to prove their new-invented Doctrine, make slight Impressions in the Peoples Minds. They daily see, that when they faithfully represent the Sentiments of the Catholick Church, they can neither justify their separation, nor excuse the Extravagancies of their first Reformers. Finding it therefore impossible, by this means, to maintain their Ground, they have recourse to an unjust, and pernicious Artifice: they impute to the Catholick Church an infinite number of gross and palpable Errors: they suppose that she either disguises or condemns the most essential verities of Religion; and representing her under the hideous Idea of a Society, professing an impious Doctrine, and denying the chiefest Articles of Faith, no wonder that the Peoples Minds under their Conduct, should be so far alienated as to feel a horror, and detestation of her.

The Clergy has long time, with grief, perceived the funest Effects

of this their Malice, and ſtudied to find out ſome means to damn the Current.

The laſt Aſſembly in Eighty two, upon this account, iſſued out a Paſtoral Advertiſement, directed to thoſe of the pretended Reformation. They thought by exhorting and preſſing them to explicate the reaſons why they ſeparated from us, they might induce them to make a more ſerious Reflection; and that they would be aſhamed to ſee their Breach with us, to have been grounded only upon Calumnies, and Suppoſitions.

And God be praiſed, their endeavours were not wholly fruſtrate; for of the almoſt infinite number of Hereticks, who have ſince that time been converted, there are but very few who did not return to the Boſom of their Mother Church, upon the force of this invincible Argument; that ſeeing there cannot be any lawful cauſe of Separation, all thoſe which the pretended Reform'd alledg in their behalf, can bear no weight.

But there is one obſtacle which did, and does, at preſent hinder the chief Effects were hoped from it. That voice of the Biſhops and Paſtors of the Catholick Church, could not reach the Ears of the common ſort of People of that perſwaſion; the Miniſters either diſſwaded them from reading this Paſtoral Advertiſement, or gave falſe Explications of it, as they do of the Holy-Scriptures, and Writings of the Fathers. By this means, Sire, the greateſt part of your Subjects, of the Pretended Reform'd Religion, ſtill live in Error, and the Evil will be without a Remedy, unleſs your Majeſty ſupport by your Protection, and by your Authority uphold what the Clergy has ſo happily begun.

Although our Kings, your Majeſties Predeceſſors, permitted the Exerciſe of the Pretended Reformed Religion, upon Conditions only, in times of Diſturbance, and for reaſons which no longer ſubſiſt; and tho' conſidering the flouriſhing State in which your Majeſties Wiſdom and Valour has eſtabliſhed this your Kingdom, the Clergy has juſt reaſon to beg a revocation of thoſe Edicts which granted this permimiſſion; yet this is not at preſent what they inſiſt upon.

It is not for the revocation of any Edict, that they make this humble Supplication to your Majeſty.

There is none, neither can there be any, that permits the pretended Reformed to Calumniate the Catholick Church, or to charge her with falſe Doctrines, which ſhe neither did, nor does at preſent teach.

That

That would be a ſtrange and wicked Priviledge which the Miniſters themſelves would bluſh to own.

Imputations and Calumnies are Crimes which both divine and human Laws condemn. They are ſeverely puniſhed, when they only touch the reputation of Particulars; but much more criminal when they ſtrike at the whole Body of the State.

The Pretended Reformed, how great ſoever their Blindneſs be, are not arrived to that heighth of Folly, as to maintain their Lawful Practiſe of thoſe Crimes, or to complain of your Majeſty, for your Prohibition of them.

Yet this however (Sire) is the ſole Grace your Clergy here demand; that ſo long as it ſhall pleaſe your Majeſty to permit the Pretended Reform'd to excerciſe their Religion, they may be forbid to continue to uſe thoſe Injuries and Calumnies, which they have formerly, and do daily publiſh in their Books and Sermons.

Your Majeſty will ſee clearly, it is not without Grounds, your Clergy offer you this Complaint.

Tho' we have abſtained from relating many of their Terms, which thwart the rules of Modeſty, and which St. *Paul* would not have to be named amongſt the Faithful; yet your Majeſty will be amaz'd to ſee to what almoſt incredible exceſſes Paſſion has carried our Reformers.

There's not one Article of our Faith, which they do not abuſe by groſs Injuries, and Calumnies not to be indured.

This Collection which the Clergy has made, and takes the liberty to preſent to your Majeſty, is a full Conviction of it.

They accuſe the Catholick Church of profeſſing Errors. They accuſe her of not believing the Fundamental Verities of Chriſtanity; and lay the charge home; they affect the moſt outragious, and injurious Language.

The Clergy (Sire) complains of ſo unreaſonable a manner of Proceeding, and to evidence ſo great Injuſtice beſeeches your Majeſty to compare the Doctrine, which is attributed by the *Calviniſts* to the Church of *Rome*, with that which is contained in her Profeſſion of Faith, and the deciſions of the Council of *Trent*.

This compariſon is the moſt natural, and the ſureſt way to judg of the Juſtice, or Injuſtice of the Pretended Reformers accuſation: And this, Sire, is the only thing your Clergy with due Submiſſion begs of your Majeſty.

We

We have, to avoid Confusion, and to shew the truth more clearly, noted each Article of Faith in Particular, and formed thereon two Columns.

In the first we have transcribed the proper terms of the Profession of our Faith, and of the Decisions of the Council of *Trent*: and your Majesty will see therein the true Doctrine of the Catholick Church.

We have in the second, related the very words which the Pretended Reform'd make use of, when in their Books they propose the Faith of the *Roman* Church: and your Majesty will there see what kind of Doctrines they impute to us.

And by the Paralel alone, than which nothing can be more simple and sincere, your Majesty will clearly see there's no resemblance, but on the contrary, that the difference is so sensible, and so palpable betwixt what the *Roman Church* professes, and what is attributed to her by the pretended Reformers, that they are plainly convinced of Calumnies and Impostures.

If the Question concerned only our own Persons in particular, we would not, Sire, appear before your Majesty with these complaints, that we might by your Justice, and your Authority obtain the Reparation of those injuries, which these Ministers daily utter against us in their Libells; on the contrary, the Clergy would be overjoy'd to testify the sincere Charity they have for them, by Patience, and a voluntary oblivion of all such injuries: but we cannot neglect the Honour of the Church our Mother, which these Ministers attaque with Calumnies; nor the Conversion, and Salvation of so great a number of her Children, as they keep in errour by their false pretensions.

We doubt not, Sire, but these very Considerations will sensibly touch your Majesty, and that having (as you testify upon all occasions) so much Zeal for the Salvation of your Subjects, and so great respect and veneration for the Church, you will by your Authority suppress an evil, and an injustice which is so contrary, not only to the Principles of Christianity; but also to the most common Rules of Natural Equity.

Upon which account (Sire) we humbly beseech your Majesty, First, To renew (by what way you please, or by what methods you think most convenient) the Edicts and Declarations by which it is ordained, that the Pretended Reformed should use respect in speaking of the Mysteries of our Religion, and to forbid them hereafter in proposing, or refuting the Articles of our Faith, to make use of those injurious terms which they have hitherto affected,

ed, and which the Clergy has here collected, and to abſtain for the future, from the like expreſſions. Secondly, Seeing the Doctrine of the Catholick Church is clearly propos'd in her profeſſion of Faith, and in the Deciſions of the Council of *Trent*, to forbid them in like manner alſo, to impute to the Catholick Church any other Doctrine, or any of thoſe Errours which they have hitherto had the boldneſs to charge her with, though ſhe always deteſted and condemned them, in what Authors ſoever they were found,

By this means (Sire) you will imprint in the minds of all your Subjects, that inviolable reſpect which they ought to have for our Faith and Religion; and whilſt thoſe of the pretended Reformation, who ſhall be converted, do voluntarily ſubmit themſelves to the Orders of the Church, and with comfort embrace her Doctrine, the Enemies of her Truth, as well as of her Glory, will not at leaſt have any longer the liberty to abuſe her by their ſcandalous proceedings.

† FRANCIS Archbiſhop of *Paris*, Preſident.

† J. de MONTPEZAT, Archbiſhop of *Sens*.

† De GRIGNAN, Coadjutor of *Arles*.

† TH. de MONTPEZAT, Archbiſhop of *Tholoſe*.

† HYACINTHUS, Archbiſhop of *Alby*.

† MI. de PHELYPEAUX, P. P. Archbiſhop of *Bourges*.

† JAMES NICOLAS, Archbiſhop of *Carthage*, Coadjutor of *Rouen*.

† LOUIS, Archbiſhop of *Bordeaux*.

† SUZE. Nominated to the Archbiſhoprick of *Auch*.

† FRANCIS, Biſhop of *Amiens*.

† DANIEL de COSNAC, Biſhop and Earl of *Valence* and *Die*.

† FR. de COETLOGON, Biſhop of *Quimper*.

† LOUIS, Biſhop of *Mins*,

† EFF.

† EFF. de CHAMBONAS, Biſhop of *Lodeve.*

† JOHN, Biſhop of *Apt.*

† LOUIS, Biſhop of *Siſteron.*

† J. de MATIGNON, Biſhop of *Condom.*

† LOUIS, Biſhop and Earl of *St. Paul.*

† HENRY, Biſhop and Earl of *Chalons.*

† LEONARD, Biſhop and Earl of *Liſieux.*

† F. Biſhop of Saint *Papoul.*

† FR. Biſhop of *Mande.*

† FR. Biſhop of *Digne.*

† MICHAEL, Biſhop of *Macon.*

† FR. BOUTHILLIER, Biſhop of *Troyes.*

† GRIGNAN, Biſhop of *Carcaſſonne.*

† CLAUDE, Biſhop of *Boulogne.*

† DOM. Biſhop of *Eſcar.*

† FRANCIS THEOD. Biſhop of *Vence.*

† De SAINT GEORGE, Nominated to the Biſhoprick of *Clermont.*

FR. MALLET, de GRAVILLE, de DRUBEC.

PETER ARMAND de la CROYE of CASTRIES.

HENRY du FAUR of PIBRAC.

De VALAVOIR.

MAUR. d' AUBIGNY.

GASPARD de GEORGE de LAUGNAC.

DEY

DEY de SERAUCOURT.

FOURBIN.

BOUTHILLIER de CHAVIGNY.

BROCHOND.

L'ABBE de CHALMAZEL.

De GYVE'S.

FABIO BRUSLART de SILLERY.

J. BOCHARD de CHAMPIGNY.

ROBERT.

De VAILLAC.

P. PECQUOT.

FR. de GOMER de LUSANGY.

ROUBAUD.

FRANCIS de VINTIMILLE.

AMELOT.

BLACHE.

Le CAMUS.

Du FRESNOY du FAVOUET.

ODET FRANCOIS de HARCOURT de BEUVRON.

CLEMENT de POUDENX.

L. ROUSSEAUX.

LANGLOIS de BLACFORT.

VILLARS, General Agent of the *French* Clergy.

PHELYPEAUX, General Agent of the *French* Clergy.

CHERON, Promoter of the Aſſembly.

DESMARETZ, Ancient Agent, and Promoter of the Aſſembly.

HARDQUIN ROUXEL de MEDAVI GRANCEY.

De BEZONS, Ancient Agent and Secretary to the Aſſembly.

HENNEQUIN, Secretary of the Aſſembly.

THE

The King's EDICT,

Forbidding all Ministers, and other Persons whatever of the Pretended Reformed Religion, to Preach, or compose any Books against the Faith, and Doctrine of the Church; or to use injurious terms, or such as tend to Calumnie, by imputing to Catholicks those Tenets which they Condemn; or to speak directly, or indirectly against the Catholick Religion.

Registred in Parliament the 23d. of *August*, 1685.

LEWIS by the Grace of God, King of France, and Navarre; to all that are present, and to come, Health. The Deputies of the Clergy of our Kingdom assembled by our Permission in our City of St. Germain en Laye, having represented to us, that amongst all the means which are made use of by the Ministers of the pretended Reformed Religion, to hinder the Conversion of some of our Subjects, who make Profession of that Religion, they find not any more efficacious, or in which they have greater success, than that of giving a false Idea of the Catholick Religion, by Impostures; and at the same time having besought us to hinder the Continuation of so great an Evil, by what means we should think most convenient; We have caused those Errors, which the Ministers of the pretended Reformed Religion, and some other Persons who make Profession of it, do impute to the Catholick Religion in their Sermons, and in the Books they compose, to be examined, and seeing nothing is more opposite to that respect with which our Edicts oblige them to speak of the Catholick Religion, than to accuse it of a Doctrine, which it condemns, and that it is not just to permit that their Calumnies should imprint in the Minds of our Subjects, a horror of that Truth, which they would necessarily love and embrace, if they were not deprived of the knowledg of it by these Artifices; and having on the other side considered that the Ministers of a Religion tolerated in our Kingdom, by our Edicts, and those of the Kings our Predecessors, should be content to teach their own Doctrines, without railing disputes against that true Religion, which we profess, and from which their Predecessors in this

this last Age so unfortunately separated themselves: We have thought it necessary to stop the course of a Liberty, which produces such sad effects. Be it known, that for these Causes, and others hereunto moving us, and of our certain Knowledg, full Power, and Regal Authority, we have by this present Edict forbidden, and do forbid all Ministers, and all other Persons, of what quality and condition soever they be, making Profession of the pretended Reformed Religion, to Preach, or to compose any Books against the Faith and Doctrine of the Catholick, Apostolick, and Roman Religion, and to use any injurious terms, or tending to Calumnie, by imputing to Catholicks those Dogmes which they condemn, and moreover to speak directly or indirectly, after what manner soever, of the Catholick Religion. We command the Ministers to teach in their Sermons only the Tenets of the pretended Reformed Religion, and the rules of Morality, without mixing therewith any other matter. Furthermore we forbid the said Ministers, and all our other Subjects, who profess the said pretended Reformed Religion, to cause to be Printed, any Books touching Religion, excepting those which shall contain their Profession of Faith, the Prayers, and the ordinary Rules of their Discipline, and all Printers and Booksellers to Print, or vend them: We will that all the Books that have been made till this present time, against the Catholick Religion, by those of the pretended Reformed Religion be suppressed: We forbid all Printers to print them hereafter, and all Booksellers to vend them. We ordain, the Ministers, and our other Subjects of the pretended Reformed Religion, who shall transgress the Ordinances of this our present Edict, be condemned to an honourable amends, and banished for ever out of our Kingdom, and their Goods which are subject to confiscation, confiscated, and that the exercise of their Religion shall be for ever interdicted in those places where the Ministers shall have Preached against the contents of our present Edict. We will in like manner, that the Printers and Booksellers, who shall Print or vend the said Books contrary to our Prohibition, be fined fifteen Hundred Livers, and for ever deprived of the liberty of keeping open Shop, &c. Given at Versailles, in the Month of August, 1685. and in the 43d. Year of our Reign. Signed, Lewis, &c.

THE DOCTRINE OF THE CHURCH,

CONTAINED In our PROFESSION of FAITH, and in the Decrees of the Council of *TRENT*.

OPPOSED *To the CALUMNIES, INJURIES, and FALSITIES dispersed in the Works of the Pretended* Reformed.

Fidei Professio quæ habetur in fine Concilii Tridentini.

EGO firmâ fide Credo & profiteor omnia & singula, quæ continentur in Symbolo Fidei, quæ S. R. Eccl. sia utitur, videlicet. CREDO *in unum Deum Patrem Omnipotentem, factorem Cœli & Terræ, visibilium omnium, & invisibilium: & in unum Dominum* JESVM CHRISTVM *Filium Dei unigentium;*

The Profession of Faith inserted at the End of the Council of Trent.

I With a stedfast Faith, believe and profess all and every Article contained in the Symbole of Faith, which the Holy *Catholick* and *Roman* Church doth use. To wit: I believe in *God* the Father Almighty, Maker of Heaven

& ex Patre natum ante omnia ſæcula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, conſubſtantialem Patri, per quem omnia facta ſunt; qui propter nos Homines, & propter noſtram ſalutem deſcendit de Cœlis: & incarnatus eſt de Spiritu Sancto ex Maria Virgine; ET HOMO FACTVS EST; *Crucifixus etiam pro nobis ſub Pontio Pilato, paſſus & ſepultus eſt; & Reſurrexit tertia die ſecundum Scripturas; & aſcendit in Cœlum ſedet ad dexteram Patris; & iterum venturus eſt cum Gloria judicare vivos & mortuos; cujus regni non erit finis; Et in Spiritum Sanctum Dominum & vivificantem; qui ex Patre Filioque procedit; qui cum Patre & Filio ſimul adoratur, & conglorificatur; qui locutus eſt per Prophetas: Et unam Sanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor unum Baptiſma in remiſſionem Peccatorum; & exſpecto Reſurrectionem mortuorum, & vitam venturi ſæculi.* Amen.

and Earth, and of all things Viſible and Inviſible: And in one Lord *Jeſus Chriſt*, the only begotten Son of *God*, and born of his Father before all Ages. God of God, Light of Light, very God of very God, begotten not made, Conſubſtantial to the Father, by whom all things were made; who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghoſt of the Virgin *Mary*, *AND WAS MADE MAN*; was Crucified alſo for us under *Pontius Pilate*, ſuffered, and was Buried; and roſe again the Third Day, according to the Scriptures, and aſcended into Heaven, ſitteth at the Right Hand of the Father; and ſhall come again with Glory, to judge both the Quick and the Dead; of whoſe Kingdom there ſhall be no End: And in the Holy Ghoſt, the Lord and Giver of Life; who proceedeth from the Father, and the Son; who, together with the Father, and the Son, is ador'd and glorify'd; who hath ſpoken by the Prophets: And one Holy Catholick and Apoſtolick Church. I confeſs one Baptiſm for the Remiſſion of Sins; and I expect the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

ARTICLE I.

Of the Canonical Books of Scripture, and of Tradition.

PROFESSIO FIDEI.

Apoſtolicas, & Eccleſiaſticas Traditiones, reliquaſq; ejuſdem Eccleſiæ Obſervationes & Conſtitutions firmiſſime admitto & amplector, Item Sacram Scripturam juxta eum ſenſum, quem tenuit & tenet Sancta Mater Eccleſia, cujus eſt judicare de vero ſenſu & Interpretatione Scripturarum admitto.

CONTINUATION *of the Doctrine of the Church, contained in our Profeſſion of Faith, and in the Decrees of the Council of* Trent.

I Firmly admit and embrace Apoſtolical and Eccleſiaſtical Traditions, and the other Obſervances and Conſtitutions of the ſame Church. I alſo admit the Holy

CALUMNIES, Injuries, and Falſities diſpers'd in the Works of the Pretended *Reform'd*, againſt the Doctrine of the *Church*.

THAT *with* (a) *the Hereticks mentioned by St.* Irenæus, *we reject the Holy Scriptures*: (b) *That with the Montaniſts, we accuſe it of Imperfection*: (c) *That we contemn it*:

(a) * Guilielmus Witakerus Theologiæ Doctor & Profeſſor Cantabrigienſis in diſputatione de Sacra Scriptura contra Bellarminum, &c. Controverſa 16. q. 6. pag. 665. Editionis Herbornæ Naſſoviorum anni 1600. *Patet illos Hæreticos* (de quibus S. Irenæus) *per omnia ſimiles fuiſſe noſtris Papiſtis; Scripturas enim repudiabant.*

(b) * Georgius Dounamus Epiſcopus Dierenſis in Libro cui titulus: *Papa Antichriſtus*, L. 1. c. 6. pag. 175. Edit. Londinenſis anni 1620: *Sacras Scripturas cum Marcioniſtis imperfectionis arguunt & inſufficientiæ, quam certam eſſe notam Hæreticorum Irenæus obſervavit.* Titulus hujus capitis eſt: *Catalogus veterum Hæreſium, quas Eccleſia Romana renovavit.*

(c) Theſaurus diſputationum Theologicarum in Academia Sedanenſi variis temporibus habitarum a Paſtoribus & Theologiæ Profeſſoribus; Petro Molinæo, Jacobo Capello, Abrahamo Ramburtio, Samuele Mareſio, Alexandro Colvino, Ludovico le Blanc, Joſua le Vaſſeur, Jacobo Alpæo & S. Maurice, Theſi 26. de meritis operum part. 2. Edit. Genevenſis anni 1661. tom. 1. pag 669. *Scripturam quidem contemnere Pontificiis ſolenne eſt.*

Scripture, according to that Senſe which our H. Mother the Church, to whom it belongeth to judge of the true Senſe & Interpretation of the Holy Scriptures, hath held and doth hold.

The (1) Holy Council of *Trent*, following the Example of the Orthodox Fathers, receives and reverenceth all the Books of the Old and New Teſtament: The Catalogue of wch. Holy Books are inſerted at the End of this Decree.

That (d) *we commonly teach, That the Scripture is not neceſſary, and that the Church can be without it: That* (e) *we prefer Traditions before the Holy Scripture; that we attribute more Authority to them, than to the Scripture; which, we ſay, has no Authority but by them: That* (f) *according to us, Tradition corrects the Holy Scriptures; that it changes the Commandments of God, and diſpenſes with them contrary to the Apoſtle:* (g) *That*

1. Concilium Trident. ſeſſ. 4. in Decreto de Canonicis Scripturis: *Sancta Synodus Orthodoxorum Patrum exempla ſecuta, omnes libros tam Veteris, quam Novi Teſtamenti, ſuſcipit ac veneratur: Sacrorum vero Librorum indicem huic decreto adſcribendum cenſuit.*

2. Fidei Profeſſio: *Nec eam Scripturam, umquam niſi juxta unanimem con-*

(d) Andreas Rivetus Pictavus Theologiæ Doctor & Profeſſor in Academia Batava in Catholico Orthodoxo, ſeu ſumma Controverſiarum adverſus Guilielmum Bailium Jeſuitam, quæſt. 1. Procemiali de Hæreſibus, pag. 27. Edit. 3. Lugd. Batavor. anno 1630. *Papiſtæ communiter docent Scripturas non eſſe neceſſarias, & Eccleſiam iis poſſe carere.* Eadem repetit tract. 1. q. 6. §. 1. tom. 1. eodem 1. pag. 95. & in Theſauro diſputat. Sedanenſium jam laudato theſ. 14. tom. 1. pag. 61. *Cum negent* (Pontificii) *Scripturam eſſe neceſſariam.*

(e) In eodem Theſauro diſputat. Sedanenſ. theſ. 12. tom. 1. pag. 6. *In Eccleſia Romana Traditiones non ſcriptæ multo pluris fiunt Scriptura, earumque eſt longe major Autoritas, quam Scripturæ, uſque adeo, ut adverſarii quidquid Scriptura habet autoritatis velint pendere ex autoritate Traditionis Eccleſiæ.* Andreas Rivetus ubi ſupra; * Georgius Dounamus ubi ſupra.

(f) In eodem Theſauro diſputat. Sedan. theſ. 14. cit. de perfectione Scripturæ, tom. 1. pag. 61. *Traditio Eccleſiæ* (juxta Pontificios) *emendat Scripturam & mandata Dei immutat & diſpenſat ab Apoſtolo.*

(g) In eodem Theſauro, th. 7. de ſummo Controverſ. Judice tom. 1. pag. 26. *Onerant* (Pontificii) *Scripturam plauſtro convitiorum, vocando eam regulam mutam, lapidem ſcandali, naſum cereum, gladium ancipitem*, &c. Et in theſi de perfect. ſacræ Script. 14. eod. to pag. 1. eadem repetit verba.

ſenſum Patrum accipiam & interpretabor.

1. Conc. Trident. In eodem Decreto de Canon. Scripturis: *Necnon Traditiones ipſas, tum ad Fidem, tum ad mores pertinentes, tamquam vel ore tenus a* CHRISTO, *vel a Spiritu ſancto dictatas, & continua ſucceſſione in Eccleſia Catholica, conſervatas, pari Pietatis affectu ac reverentia, ſuſcipit ac veneratur.*

2 I will never underſtand nor interpret the ſame, otherwiſe than according to the *unanimous Conſent* of the Fathers.

1 The Holy Council alſo, with the like Piety, and an equal Reverence, embraces Traditions, whether they regard Faith or Manners; as being dictated either by *JESUS CHRIST*, or by the *Holy Ghoſt*, and conſerved in the Catholick Church by a continual Succeſſion.

we call the Scriptures a dumb Rule, a ſtumbling Stone, a Noſe of Wax, a Two-edged Sword: That (h) *we place the* Roman *Church one Degree above the Holy Scriptures, and the* Pope *Two: That* (i) *our Doctrine concerning this Point leads to Atheiſme, and the overthrow of all Religion: And that* (k) *it has no other Authors for it but the Phariſees, the Diſciples of* Simon Magus, *and the Montaniſts.*

(*h*) In eodem Theſauro diſput. Sedan. th. 13. de ſum. Controver. Judice tom. 1. pag. 28. *Eccleſia Romana eſt ſupra Scripturam, Papa vero ſupra Eccleſiam Romanam, hinc efficitur Papam duobus gradibus ſupra Scripturam eminere.*

(*i*) Ibidem th. 2. pag. 25. to 1. *Invenit Sathan hanc viam introducendi per cuniculos Atheiſmum in Eccleſiam, & labefactandi autoritatem Verbi divini, dum ab humana autoritate ſuſpenditur, & ſtatuitur verbo Dei credendum eſſe, quia id homines volunt, & id Papa ſanxit.* Et th. 1. ibid. *Quæritur an major ſit Dei, quam hominum autoritas.* Denique th. 32. pag. 31. ibid. *Hoc peſtilentiſſimo dogmate, quo Eccleſia ſtatuitur Iudex & Scripturæ hac dignitas adimitur, certum eſt via compendioſiſſima iri ad Atheiſmum & totam Religionem de patri filo ſuſpendi.*

(*k*) In eodem Theſauro diſputat. Sedan. th. 31. pag. 65. tom. 1. *Habent tamen Pontificii Autores quibus Traditionem non ſcriptam tueantur,* (eoſdem Autores mox appellat.) *Phariſeos, Montaniſtas, Carpocratianos.* Andreas Rivetus Catholic. Orthodoxi ſeu ſumm. Controverſ. q. 1. de Proœmiali de Hæreſibus pag. 27. & 28. *Simoniani referente Irenæo gloriabantur de iis quæ non ſunt ſcripta; ſed ſolum viva voce tradita,* &c. *Hoc idem Papiſtæ faciunt.* † Joannes Heydeggerus in Anatome Hiſtorico Theologica Concilii Tridentini. quæſt. de trad. ad ſeſſ. 4. Conc. Trid. tom. 1. pag. 87. Edit. Geſnerian. 1672. *Perventum in Concilio hoc noſtro* (Tridentino) *ad Canoniſationem Traditionum eo in ſenſu, quem nunquam vera Eccleſia tenuit; imo quem in Hæreticis damnavit.*

ARTICLE II.

Of the Efficacy, Number and Ceremonies of the Sacraments; of Penance and Auricular Confession.

DOCTRINE of the CHURCH.

1 Profeſſio Fidei: *Profiteor quoque ſeptem eſſe vere & proprie Sacramenta novæ Legis, a* JESU CHRISTO *Domino noſtro inſtituta, atque ad ſalutem humani generis, licet non omnia ſingulis, neceſſaria: ſcilicet Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, Ex-*

I Do (1) alſo profeſs, that there are truly and properly Seven Sacraments of the New Law, inſtituted by our Lord *JESUS CHRIST*, and neceſſary for the Salvation of Mankind, though all be not neceſſary for e-

CALUMNIES of PROTESTANTS.

THAT (a) *the Sacraments are corrupted, baſtardiſed, and falſified in the Church: That* (b) *they are polluted by unworthy means: That* (c) *they are fouled and ſpattered with many prophane Opinions: That* (d) *we teach, That*

(*a*) La Confeſſion de Foy des Pretendus Reformez de France art. 28. *Nous condamnons les Aſſemblees de la Papaute, veu que la pure verite de Dieu en eſt bannie, eſquelles les Sacramens, ſont corrompus, abatardis, & falſifiez du tout.*

(*b*) Theodorus Beza Vezeius in Antitheſi Papatus & Chriſtianiſmi tractationum Theologicarum Edit. 2. Genev. an. 1576. tom. 1. pag. 71. *Satis apparet Sacramenta indigniſſimis modis pollui ac perdi, in Papiſtica Synagoga, quæ Catholicæ Eccleſiæ nomen ſibi falſo vendicat.*

(*c*) Joannes Calvinus in reſponſ. ad Cardinalem Sadoletum opuſculorum ultimæ Edit. Amſtelodamenſis anni 1667. pag. 111. *Sacramenta oſtendimus, multis profanis opinionibus inquinata.*

(*d*) Martinus Lutherus in Libro de Captivitate Babylonica, tom. 2. Edit. Vvitembergenſis anni 1558. fol. 75. *Impulſi ſunt tantum tribuere Sacramentis novæ Legis, ut prodeſſe ea ſtatuerunt, etiam iis, qui in peccatis mortalibus ſunt, nec requiri fidem aut gratiam; ſed ſufficere non poſuiſſe obicem, hoc eſt actuale propoſitum denuo peccandi.* Philippus Melancton in Apologia Confeſſionis Auguſtanæ titulo de numero & uſu Sacramentorum, tom. 1. Edit. Witembergenſis anni 1562.

tremam Unctionem, Ordinem & Matrimonium.

very Man: That is to say, Baptism, Confirmation, Penance, Extream Unction, Order, and Matrimony.

2 Conc. Trid. sess. 7. can. 8. *Si quis dixerit per ipsa nova Legis Sacramenta ex opere operato non conferri gratiam; sed solam Fidem Divinæ promissionis ad gratiam consequendam sufficere. Anathema sit.*

1 If any one say, That these Sacraments of the New Law do not confer Grace by themselves; but that Faith alone, in the Promises of *God*, is sufficient for to obtain Grace; Let him be *Anathema.*

Idem Conc. sess. 6. cap. 6. *Disponuntur au-*

1 Persons of riper Years are in a Dispo-

the Sacraments conferre Grace to those of riper Years, though they have no good disposition in their Hearts, and are in a state of Mortal Sin, supposing only that they have an actual formed Design of committing a new Sin: That this impious and Pharisaical Opinion is taught with full Authority in the Church: That (e) *we permit those who receive them not, to be attentive to what they do; and that, according to us,*

fol. 95. *Damnamus totum populum Scholasticorum, qui docent, quod Sacramenta non ponenti obicem conferunt gratiam ex opere operato, sine bono motu utentis. Hæc simpliciter Judaica opinio est, sentire quia per ceremonias justificamur sine bono motu cordis hoc est sine fide, & tamen hæc impia & periculosa opinio magna autoritate docetur in toto regno Pontificio.* Confessio ista Augustana art. 13. apud eumdem Melanctonem eodem, tom. 1. fol. 41. & in Syntagmate Confessionum Fidei: *Damnant Pharisaicam opinionem, quæ fingit homines justos esse, propter usum Sacramentorum ex opere operato sine bono motu utentium.* Martinus Kemnitus in 2. parte Examinis Conc. Trident. ad can. 8. Sess. 7. pag. 22. Edit. Genevens. anni 1614. Franciscus Burmanus Theologus Doctor & Professor in Academia Batava, in Synopsi Theologica, l. 7. c. 4. paragr. 36. Edit. Trajectensis ad Rhenum anni 1672. pag. 323, & 224. *Per opus operatum in Concilio Tridentino externam Sacramentorum celebrationem intelligebant, quæ non ponentibus obicem peccati mortalis; & si alioqui fide & pietate vacuis, salutaris gratiæ causa & instrumentum sit.*

(e) Thesaurus disputat. Sedanens. th. 6. de Baptismo part. 3. tom. 1. pag. 779. *Id volunt fieri, ex opere operato, id est, vi ritus actionis, nullum enim attentionem aut devotionem requiri in eo qui baptisatur, etiamsi sit adultus. Nam si adultus dormiens aut incogitans & aliud agens baptisetur, statuunt eum Baptismo regenerari, eique fidem infundi, satis esse ad efficaciam Baptismi, si baptisatus non ponat obicem, id est, Baptismum data opera non aversetur:* Et antea pag. 753. th. 9. de Sacramentis in genere part. 2. *Actionem dicunt valere ex opere operato,*

tem ad ipsam justitiam, dum excitati Divina Gratia & adjuti fidem ex auditu concipientes, libere moventur in Deum, credentes vera esse, quæ divinitus revelata & promissa sunt; atque illud imprimis, a Deo justificari impium per gratiam, ejus, per Redemptionem, quæ est in CHRISTO JESU; *& dum peccatores se esse intelligentes, a Divinæ Justitiæ timore, quo uti-*

sition to Justice, when excited and aided by the Grace of *God*; and conceiving Faith by Hearing, they are freely moved towards *God*, and believe those things to be true which have been revealed and promised by Him; and especially this, that a Sinner is made Righteous before *God* by his Grace, and by the Redemption which *Jesus Christ* has Purchased for us; and also when knowing themselves to be Sinners, and after

it suffices, that they do not designedly put an hindrance, and oppose what is there Administred to them: That (f) *we give Occasion to believe, that the Indevotion we bring to the Sacraments, augments their Value: That* (g) *we make the Efficacy of the Sacraments to consist in a certain Inchantment, like that of Magick: That* (h) *we will have the Holy Ghost so to act in the Hearts, when he disposeth Persons to the Sacraments, that he does not*

quando nuda actio & celebratio est efficax, etiamsi nulla dispositio, aut devotio accedat in administrante, aut recipiente & nulla sit recipientis attentio, modo ne data opera ponat obicem & contra nitatur.

(f) Ibidem th. 20. pag. 755. *In Sacramentis suscipiendis, evagationi mentis & supinitati parta est securitas, quasi ex ipsa indevotione Sacramentis, pretium accesserit.*

(g) Ibidem de Sacramentis in genere part. 1. th. 27. pag. 750. *Cum Deo sic agunt quasi vinciretur syllabis & formulis astringeretur, quæ labes a magica Disciplina in Religionem transiit.* Guilielmus Bucanus Theologiæ Professor in Academia Lausanensi, loco 46. de Sacramentis, paragr. 75. pag. 650. Edit. 3. Bernæ Helvetiorum anni 1605. *vi verborum, quasi magica incantatione,* &c.

(h) Thesaurus disputat. Sedanens. th. 23. de Sacramento Pœnitent. parte 2. tom. 1. pag. 684. *Figmentum est audax velle ut Spiritus Sanctus in attritis sit agens intrinsecum, nec moveat eos motu intrinseco.* Joannes Heydeggerus Anatom. Conc. Trident. tom. 1. pag. 558.

liter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore, illumque tamquam omnis justitiæ fontem diligere incipiunt, ac propterea moventur adversus peccata per odium aliquod & detestationem, hoc est per eam pœnitentiam, quam ante Baptismum agi oportet. Denique dum

that passing from the fear of Divine Justice, which was at first necessary to stir them up, unto the Consideration of *God*'s Mercy, they are raised up in Hope, trusting that *God* will be Propitious to them for the Love of *JESUS CHRIST*; and begin to love Him, as the Fountain of all Justice: and are therefore animated with an Hatred and Detestation against

move them interiourly: That (i) *it is a constant Tenet amongst us, That it is not necessary to be sorry for Venial Sins: That* (k) *Confession is the Butchery of Souls, a Tyranny over Consciences; the Snare of Desparation, the Bait of Priests and the Church, to enrich themselves, and gain a formidable Authority: That* (l) *the Power of Absolving is a Declaration of War against God; that*

(i) Idem Thesaurus disputat. Sedanens. th. 26. de Sacramento Pœnit. part. 1. tom. 1. pag. 685. *Constans est Pontificiorum sententia non esse necesse conteri, de peccatis venialibus, sed tantum de mortalibus.*

(k) Joannes Calvinus in opusculo de vera Ecclesiæ reformandæ ratione opuscul. pag. 276. *Expertæ sunt piæ animæ, quam dira esset carnificina, cum ad hujusmodi Confessionem adigebantur.* Franciscus Burmannus in Synopsi Theolog. L. 6. c. 9. §. 41. tom. 2. pag. 259. *In Confessione auriculari culpamus tyrannidem conscientiis impositam.* Thesaurus disp. Sedan. th. 31. de Sacram. Pœnit. parte 3. tom. 1. pag. 691. *Est Confessio carnificina animarum, & laqueus injectus conscientiis, ac dura tyrannis.* Joannes Heydeggerus in Anatome Conc. Trid. tom. 1. pag. 564. *Secreta Confessio est carnificina animi, desperationis laqueus.* Et mox: *Hamus est Sacerdotum & Ecclesiæ, cujus hoc modo mirifice crescunt divitiæ, autoritas ac formidabilis potentia.*

(l) Thesaurus disputat. Sedanens. Thesi 6. de Sacramento Pœnitent. parte 4. tom. 1. pag. 699. *Doctrina de potestate judiciaria Sacerdotum, bellum Deo indicit, & est præcipua pars mysterii iniquitatis.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 9. §. 41. tom. 2. pag. 259. *Sacrilegam hominum potestatem in hoc negotio Damnamus.* Petrus Martyr Vermilius Florentinus sacrarum Litterarum olim in Schola Tygurina Professor, Locorum communium classe 3. cap. 4. §. 32. Edit. Tygurinæ anni 1587. pag. 528. *Auricularis Papistarum Confessio superstitiosa est.*

proponunt ſuſcipere Baptiſmum, inchoare novam vitam & ſervare Divina Mandata.

Sin; that is to ſay, By that Repentance which ought to precede Baptiſm. Laſtly, When they reſolve to receive Baptiſm, to begin a New Life, and to keep the Commandments of *God.*

1 Profeſſio Fidei. *Et ex his* (Sacramentis)

1 I believe, that Three of theſe Sacraments, *it is a Sacrilege, and that the Confeſſion which precedes it, is full of Superſtition: That* (m) *the Doctrine of the Church touching Penance, is Diabolical and Blaſphemous: That* (n) *Confirmation is an apiſh Action; that the Holy Criſme is bleſſed by worſe than Ma-*

(*m*) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tom. 1. oper. ſeu tract. Theologic. pag. 65. *Pœnitentiæ Sacramentum excogitarunt*, &c. *Nos autem in hac vere diabolica doctrina*, &c. *Itaque Papiſtarum Doctrinam ut blaſphemam*, &c.

(*n*) Dans l'Avertiſſement au Catechiſme de Charenton pag. 38. du Livre intitule: *La forme des Prieres*, &c. de l'Edit. de 1670. *C'eſt la Confirmation, ou il n'y a que ſingeries ſans aucun fondement.* Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. tract. 2. quæſt. 25. §. 3. tom. 1. pag. 498. *Oſtendant nobis, umquam hanc artem a veteribus fuiſſe traditam, & magiæ eas* (Ceremonias) *inſimulare deſinemus; ni faciant ſemper pro diaboli artibus, iis, quas ſervum ſuum Apollonium Tyanæum docuerat, ſimilibus habebimus, de quo Philoſtratus teſtatur, quod certis geſticulationibus diabolos ejecerit:* Ibidem quæſt. 27. Paragr. 3. pag. 750. *Potiſſimæ eorum* (Romanorum) *Ceremoniæ ſunt ſuperſtitioſæ, frigidæ, aut ridiculæ, verboque Dei contrariæ.* Joannes Calvinus l. 4. Inſtitut. cap. 19. Paragr. 7. pag. 389. de Confirmatione loquens. *Vacuum & frigidum ſignum, quod ſimiæ iſti faciunt mimitice tantum & ſine re effingunt.* Mox: *Hoc non a me, ſed a Domino audacter pronuntio: qui oleum vocant oleum ſalutis, ſalutem, quæ in Chriſto eſt abjurant, Chriſtumque abnegant*, &c. ibid. Paragr. 10. *Oleum diaboli mendacio pollutum. Tu ne pinguedinem fœtore dumtaxat halitus tui inquinatam & verborum murmure incantatam*, &c. *Audes Chriſti Sacramento* (Baptiſmo) *opponere.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat. Theologicarum tom. 1. pag. 69. *Infinitis adhibitis pluſquam magicis Ceremoniis, oleum ipſum millies adoratur*, &c. *neque apud eos ullum ſacrum Myſterium, abſque magico iſto oleo conſecratur.* Joannes Heydeggerus in Anatome Concil. Tridentin. ad ſeſſ. 22. Can. de Ceremoniis Miſſæ, tom. 2. pag. 802. *Pleræque Ceremoniæ debentur pravæ imitationi, vel Gentiliſmi, vel Judaiſmi* (mox) *Hiſtrionicus ritus, quo toties Sacerdos ſe Populi precibus commendat.* Et tom. 1. pag. 320. de ritibus Baptiſmi loquens: *Aſſuerunt ritus quos faciunt partem Sacramenti, & quibus myſterium affingunt, partim ſordidos & impios, partim mimicos*, &c. *Sor-*

Baptiſmum, Confirmationem & Ordinem ſine ſacrilegio reiterari non poſſe.

that is to ſay, Baptiſm, Confirmation, and Order, cannot be reiterated without Sacrilege.

gical Ceremonies; that it is the Oyl of the Devil; that it cannot be called uſeful to Salvation, without rejecting Jeſus Chriſt;

didas illas actiones, veluti cum ad pellendum demonium ſacrificus ter exſufflat in faciem Infantis, & accipiens de ſaliva oris ſui tangit ejus nares & aures, quam Ceremoniam a Meſſallianis & Euchetis mutuati ſunt, perinde ac ſi diaboli ſint Scorpiones ſaliva exſtinguendi. Andræas Rivetus in Catholico Orthodoxo ſeu Summa Controverſ. tract. 2. quæſt. 17. Paragr. 3. tom. 1. pag. 417. de aqua luſtrali ſeu Benedicta loquens: *Geſtibus ridiculis incantata,* &c. *Ipſiſſima diaboli ſunt inſidiæ: Epiphanius Hemero-Baptiſtas, quotidie ſe baptiſantes, non purgandi corporis cauſa; ſed peccatorum remiſſionis gratia refellebat; ea hæreſis hodierno die in Papatu viget,* &c. Ibid. Paragr. 5. *Papiſtæ aquam luſtralem a Gentilium Ceremoniis ſunt mutuati, in quibus hæc erat una ex vulgatiſſimis.* Joannes Calvinus l. 4. Inſtitut. cap. 17. Paragr. 15. pag. 369. *Conſecratio tantumdem apud eos valet ac magica incantatio.* Synopſis purioris Theologiæ conſcripta per Joannem Polyandrum, Andræam Rivetum, Antonium Walæum, & Antonium Thyſium Theologiæ Doctores & profeſſores in Academia Lugdunenſi apud Batavos, diſputat. 43. Theſi 37. pag. 639. Edit. Elſevir. an. 1625. *Jure a Pontificiorum ſacrilega audacia abhorremus, qui Ceremonias Sacramentales Inſtitutioni Chriſti addiderunt, quas meritorias eſſe & vim quamdam arcanam & ſpiritalem in ſanctificando habere, partemque divini cultus efficere decernunt.* Burnet dans ſes Remarques ſur les Actes de la derniere Aſſemblee Generale du Clerge de France, Edit. de Londres 1683. pag. 54. *Auſquelles* (Ceremonies) *on attribue la vertu de chaſſer le diable, de conſerver le corps & l'ame, de guerir de tous les maux temporels & ſpirituels: cette maniere de charmes eſt une des parties les plus groſſieres de la Religion des Payens. N'eſt-ce pas regarder Dieu du meme œil, que les Payens, & n'eſt-ce pas les imiter dans leurs Coutumes, d'attirer les vertus par les charmes.*

Theodorus Beza in brevi Confeſſione Fiedi art. 24. tractat. Theologicar. tom. 1. pag. 83. *Eccleſiam infinitis Ceremoniis onerarunt, & ita quidem ut Chriſtianiſmum, non tantum in Judaiſmum; ſed etiam in Paganiſmum omino tranſformarint.* Joannes Calvinus in L. de vera Eccleſiæ reformandæ ratione, opuſculorum pag. 297. Andræas Rivetus in Catholico Orthodoxo, ſeu Summa Controverſ. quæſt. 1. Procemiali de Hæreſibus tom. 1. pag. 41. *Ethnophrones apud Damaſcenum & Nicetam habentur Hæretici; quia cum Gentium inſtituta ſequerentur, in aliis erant Chriſtiani: Papiſtæ fere in omnibus ſuis Ceremoniis ſunt Ethnophrones,* &c. Georgius Dounamus Libro cui titulus: *Papa Antichriſtus*; L. 3. cap. 6. Paragr. 2. pag. 176. *Cum Cerinthiants & Ebionitis additi ſunt ex parte Judaiſmo, multoſque Judæorum ritus, Chriſti morte antiquatos obſervant.*

1 Conc. Trid. ſeſſ. 14 can. 6. *Si quis negaverit Confeſſionem Sacramentalem, vel inſtitutam, vel ad ſalutem neceſſariam eſſe jure divino, aut dixerit modum ſecrete confitendi ſoli Sacerdoti, &c. alienum eſſe ab inſtitutione & mandato Chriſti, vel inventum eſſe humanum, Anathema ſit.*

1 If any one ſhall deny Sacramental Confeſſion either to have been Inſtituted, or to be neceſſary to Salvation by Divine Right, or ſhall ſay, That the manner of Confeſſing ſecretly to the Prieſt alone, which is practiſed in the *Catholick* Church, is not conformable to the Inſtitution & Command of *JESUS CHRIST*, but that it is an Human Invention; Let him be *Anathema.*

2 Idem Concil. Trid. Can. 7. ejuſdem ſeſſ. 14 *Si quis dixerit in Sacramento Pœnitentiæ ad remiſſionem peccatorum, neceſſarium non eſſe jure divino, confiteri omnia & ſingula peccata mortalia,*

2 If any one ſhall ſay, That in the Sacrament of Penance, it is not neceſſary by Divine Right, in order to the Remiſſion of Sins, to confeſs all and every the Mortal Sins,

that the Ceremonies uſed in the Church are Magical Inchantments, like thoſe which the Devil taught his Diſciple Apollonius Thyanæus; *that they are Superſtitious, Prophane, Impious, Ridiculous, &c. taken from the Pagans, Jews, and Ethnophronian Hereticks, &c. That Holy Water is a renewing of the Hereſy of the Hemero-Baptiſts; and the Ceremonies of Maſs, a Farce; that that we attribute to Ceremonies a power to give Grace, and to chaſe away the Devil by a kind of Charm, in imitation of the Pagans; that the Church has by theſe Ceremonies changed Chriſtianity, not only into Judaiſme, but alſo into Paganiſme: That* (o) *we make Idols*

(o) Franciſcus Burmannus in Synopſi Theologica L. 7. c. 5. §. 11. pag. 330. *Opinio operis operati uti voce, ita magis ſenſu barbara, cum externis ſignis ſacrilegam poteſtatem attribuat, proque ipſo Chriſto externorum rituum Idola Eccleſiæ tractanda & colenda offerat.*

quorum memoria, cum debita & diligenti præmeditatione habeatur, etiam occulta, & quæ sunt contra duo ultima Decalogi Præcepta, & circumstantias, quæ speciem peccata mutant, &c. *Anathema sit.*

which after a due and diligent Examen shall be remembred; yea, even secret Sins, and those which are committed against the Two last Commandments, with the Circumstances which change the Species of the Sin, &c. Let him be *Anathema.*

of the Sacraments; that we propose them to the People to be adored.

1 Professio Fidei: *Receptos quoque & approbatos Ecclesiæ Catholicæ ritus, in supradictorum omnium Sacramentorum solenni, administratione, recipio & admitto.*

1 I do also receive and admit the acknowledged and approved Rites and Ceremonies of the *Catholick* Church, in the Solemn Administration of the aforesaid Sacraments.

ARTICLE III.

Of Justification and Merits.

PROFESSIO FIDEI.

Omnia & singula, quæ de Peccato Originali & de Justificatione, in Sacro-sancta Tridentina Synodo, definita & declarata fuerunt, amplector & recipio.

2 Conc. Trid. sess. 5. in Decreto de Peccato Originali, §. 3. *Si quis Adæ peccatum, quod origine unum est, & propagatione, non imitatione transfusum omnibus inesse alteri, quod unicuique proprium est, asserit, aut per vires naturæ humanæ, aut per aliud remedium, non unius Mediatoris Domini nostri Jesu Christi meritum, quod in Sacramento Baptismi in forma Ecclesiæ rite collata hominibus applicatur, non reconciliari, anathema sit.*

DOCTRINE of the CHURCH.

I Embrace (1) and receive all and every one of the things, which have been defined and declared in the Holy Council of *Trent*, concerning Original Sin and Justification.

2 If any one assert, That the Sin of *Adam*, which is one in the Origine, and being transmitted to us by Gene-

CALUMNIES of PROTESTANTS.

THAT (a) it is Blasphemy against God, to say, That we are not Justified by Faith only; and that it is not sufficient to be Justified, to have Faith in JESUS CHRIST: *That (b) to Explicate the Word* FAITH, *as we do in this Point of Justification, is to destroy Faith, and Christian Religion: That*

(a) In Confessione Fidei Ecclesiarum Belgicarum oblata Synodo Dordrechtanæ. inter Acta hujus Synodi pag. 308. primæ partis Edit. Elsevir. anni 1600. approbata est hæc Confessio in Synodo Protestantium Galliæ Vitriaci habita 25. Maii anno 1583. *Necessarium est, aut omnia, quæ ad salutem nostram requiruntur in Jesu Christo non esse, aut si in eo sunt omnia, tum eum qui fide Jesum Christum possidet, totam salutem habere: asserere itaque Jesum Christum minime sufficere; sed aliis quoque præter ipsum opus esse, horrenda omnino in Deum blasphemia est. Nam inde sequeretur, ipsum Christum ex parte tantum Servatorem esse. Merito igitur dicimus cum Paulo nos sola fide justificari.*

(b) Thesaurus disputat. Sedan. th. 22. de Justificatione part. 1. tom. 1. pag. 625. *Hominibus quibus propositum est Christianam Fidem cuniculis subruere & machinis evertere, Sathan suggessit compendiosam viam, qua unius vocis* (Fidei) *corruptione, totam Fidem Christianam pessundarent; & Fidem Christianorum a Christi gratia, ad suas ipsorum virtutes & opera converterent.*

fusum omnibus, ineſt unicuique proprium, vel per humanæ naturæ vires, vel per aliud remedium aſſerit tolli, quam per meritum unius mediatoris Jeſu Chriſti, Domini noſtri, qui nos Deo reconciliavit, in Sanguine ſuo, aut negat ipſum Chriſti Jeſu meritum, per Baptiſmi Sacramentum in forma Eccleſiæ rite collatum, tam adultis, quam parvulis applicari, Anathema ſit.

ration, and not by Imitation, becomes proper to every one, can be taken away either by the Power of Human Nature, or by other Remedies, than the Merits of *JESUS CHRIST* our Lord, and only Mediator, who has Reconciled us by his Blood; or whoſoever ſhall deny, that the ſame Merits of *JESUS CHRIST* are applicated, as well to thoſe of riper Years as to Infants, by the Sa-

(c) *in Juſtification and Penance, we content our ſelves with meer Human Endeavours, rejecting the Aſſiſtance of the Holy Ghoſt: That* (d) *out of Diffidence in the Merits of* JESUS CHRIST, *we have recourſe to our own Good Works, and to the Interceſſion of Saints: That* (e) *we adopt the Error af the* Pelagians, *concerning the Impeccability of the Juſt: That* (f) *we teach, that Baptiſm gives us the ſame*

(c) Philippus Melancton in Epitome renovatæ Doctrinæ Eccleſiaſticæ, tom. 2. operum pag 4. *Nec in Pœnitentia, nec in juſtificatione requirunt Spiritum Sanctum; ſed rationis conatu contenti ſunt, qui tamen nihil aliud, niſi mera Hypocriſis eſt.*

(d) Guillielmus Bucanus loco 31. de Juſtificat. paragr. 48. pag. 356. *Chriſti meritis diffiſi, confugiunt ad merita bonorum operum, & ſuffragia Sanctorum.*

(e) Andræas Rivetus in Catholico orthodoxo, ſeu ſumma Controverſ. quæſt. 1. Procemiali de Hæreſibus tom. 1. pag. 39. *Pelagiani docebant hominem juſtum in hac vita nullum omnino habere peccatum, &c. Tales & ſimiles Hæreſes in Papatu vigent: omnes docent poſſe hominem in hac vita perfecte legem implere, unde ſequitur eum eſſe ſine peccato.* Franciſcus Burmanus in Synopſi Theologica l. 6. c. 7. paragr. 20. tom. 2. pag. 232. *Adoptarunt Pontificii Pelagianorum impeccantiam, dum regenitos omni peccato mortali, omnique malo habitu carere poſſe contendunt, ac in Synodo Tridentina Juſtos in omni opere venialiter, nedum mortaliter peccare negant, quam ſententiam ſine manifeſta hypocriſi, & divinæ Legis violatione tueri non poſſunt.*

(f) Joannes Calvinus l. 4. Inſtitut. c. 15. paragr. 10. pag. 351. *Perſpicuum eſt quam falſum ſit, quod docuerunt pridem nonnulli, in quo alii perſiſtunt, per Baptiſmum ſolvi nos & eximi ab originali peccato, & a corruptione, quæ ab Adam in univerſam poſteritatem propagata eſt, atque in eamdem juſtitiam naturæque puritatem reſtitui, quam obtinuiſſet Adam, ſi in ea, in qua primum creatus fuerat, naturæ integritate ſtetiſſet.*

crament of Baptism, rightly conferred according to the Form and Custom of the Church; Let him be *Anathema.*

1 §. 5. *Si quis per Jesu Christi Domini nostri gratiam, quæ in Baptismate confertur, reatum Originalis Peccati remitti negat, aut etiam asserit, non tolli totum id quod veram & propriam peccati rationem habet; sed illud tantum dicit radi, aut non imputari, Anathema sit,* &c. *Manere autem in baptisatis concupiscentiam,* &c. *hanc quam aliquando Apostolus peccatum appellat, declarat*

1 If any one deny, that the Guilt of Original Sin is remitted by the Grace of our Lord *JESUS CHRIST*, conferred in Baptism, or affirm, that all that has truly and properly the Nature of Sin, is not taken away; but only, as it were, blotted out, or not imputed; Let him be *Anathema.* Nevertheless, the Holy Council confesses and *Degree of Sanctity that* Adam *would have had, if he had persevered in the State of Innocence: That* (g) *our Doctrine which teaches, that Original Sin is taken away by Baptism, is Diabolical; that the Glory of* JESUS CHRIST, *and the Salvation of Souls require that it be not tollerated; and that it was forged upon the Anvil of the Avarice and Ambition of the Clergy, to extol the Efficacy of the Sacraments, and to augment the Honour and the Revenues of their Function: That we fall into a Contradiction, by saying,*

(g) Theodorus Beza in Antithesi Papatus & Christianismi tract. Theologicar. c. 7. tom. 1. pag. 63. *Romani originis peccatum, levi aquæ aspergine, volunt statim ac penitus in nobis elui, & ejus reliquias docent peccati rationem non habere, nisi consensus accedat, quam Doctrinam prorsus diabolicam esse affirmamus.* Hieronymus Zanchius operum Theologicorum Vol 1. tom. 4. Edit. Gamoneti anni 1605. pag. 71. l. 1. de peccato Originali cap. 5. thesi 3. de Concupiscentia in renatis. *Non potest negligi hæc Controversia, quin negligatur gloria Christi,* &c. *Ergo si nobis cordi est gloria Christi & salus nostra, non debemus permittere, ut Pontificia sententia obtineat in Ecclesia; sed pro viribus expugnanda est.* Johannes Heydeggerus in Anatome Conc. Trid. ad sess. 5. de Peccato Originali. tom. 1. pag. 131. *Totum dogma de expunctione Peccati Originalis per Baptismum, ad avaritiæ & superbiæ incudem formatum est. Id enim dant operam Clerici, ut Sacramentorum, quæ ab ipsis conferuntur, extollatur efficacia, & inde ministerio suo lucrum ac honos accrescat.*

sancta Synodus Ecclesiam Catholicam, nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinat.

acknowledges, that *Concupiscence*, or the Inclination to Sin, remains in the Persons Baptized; but also it declares, that this Concupiscence which the Apostle sometimes calls Sin, was never understood by the *Catholick* Church to be called *Sin*, as being truly and properly Sin in the Regenerate; but because

That (h) *Concupiscence is not properly speaking a Sin in the Regenerate; and that it is to accuse the Apostle of not having thought of what he writ, to pronounce* Anathema *to the Holy Scripture, and to commit a kind of Deicide: That* (i) *according to our Doctrine, we prepare our selves for Grace, and merit it by our Works, which precede*

(*h*) Charles Drelincourt Ministre de Charenton en son Abrege des Controverses c. 72. pag. 300. de l'Edition de l'an 1674. *L'Eglise Romane enseigne que la Convoitise demeure apres le Bapteme: donc l'Eglise Romaine confesse contre soy-meme, que le peche demeure apres le Bapteme.* Thesaurus Disput. Sedan. th. 53. de Baptismo parte 3. tom. 1. pag. 787. *Apostolum Tridentini Patres, ausi sunt accusare oscitantiæ & locutionis impropriæ & non veræ, dicentes Apostolum concupiscentiam appellasse peccatum, non quod vere & proprie peccatum esset in renatis*, &c. Joannes Heydeggerus loco mox laudato. tom. 1. pag. 131. *Viderit Synodus Tridentina, an non Scripturam sacram Anathemate, nefarie ac veluti θεομαχῶσα perculserit.*

(*i*) Philippus Melancton in Epitome renovatæ Doctrinæ Ecclesiasticæ tom. 2. pag. 4. *Aristotelici Theologi docent mereri nos nostris viribus & nostro conatu gratiam.* Le Ministre Noguier, reponse a l'exposition de la Doctrine de l'Eglise par M. l'Eveque de Meaux pour lors Eveque de Comdom. 1. partie c. 12. pag. 103. *Monsieur de Comdom ne donne-t-il pas a connoitre, qu'il approuve ce que toute l'Ecole de Rome soutient, que si l'homme par son libre arbitre ne peut pas faire des œuvres, qui meritent la vie Eternelle, il peut avoir des mouvemens, qui le disposent a recevoir la grace, ce qui s'appelle dans leur langage merite de congruite.* La seconde Reponse de l'Anonyme au mesme ouvrage de M. de Meaux pag. 85. *Le Concile de Trente enseigne que de nous-mesmes, nous nous preparons, & nous disposons a la grace, qui nous regenere.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 8. §. 25. tom. 2. pag. 241. *In eo errant Pontificii, quod meritum operibus ante gratiam factis tribuunt.* Jurieu dans son Livre intitule Preservatif. pag. 150. article 7. *Le Concile de Trente par ses ambiguitez & ses expressions vagues, a laisse le Semipelagianisme, & mesme le Pelagianisme en son entier.*

it is an effect of Sin, and inclines to it.

1 If any one ſay, That a Man may be juſtified before *God*, by his own Works, which are performed only by the force of Nature, or the Light of the Law, without the Grace of *GOD* thro' *JESUS CHRIST*; Let him be *Anathema*.

2 If any one ſay, That without the preventing Inſpiration of the *Holy Ghoſt*, a Man may perform ſuch Acts of Faith, Hope, Charity, and Repentance, as he ought to do, whereby to obtain the Grace of Juſtification, as the Pelegians held; and that the Council of Trent has left Semi-Pelagianiſm, yea and Pelagianiſm alſo uncondemned: That (k) Jeſus Chriſt is only an occaſion of Merit to us; and that having merited for us the firſt Motions of Grace, we believe him no more neceſſary; and that we alone merit the Remiſſion of our Sins: That (l) we teach, that a Perſon having Juſtifying Faith, may be damned: That (m) we attribute to the Bleſſed Virgin the Authority of Juſtifying us, and to the Pope a Power to ſell the Re-

1 Idem Concil. ſeſſ. 6. can. 1. *Si quis dixerit hominem ſuis operibus, quæ vel per humanæ naturæ vires, vel per legis Doctrinam fiunt, abſque Divina per Jeſum Chriſtum gratia, poſſe juſtificari coram Deo; Anathema ſit*, &c.

2 Can. 3. *Si quis dixerit ſine præveniente Spiritus ſancti Inſpiratione, atque ejus adjutorio, hominem credere, ſperare, diligere aut pœnitere poſſe, ſicut oportet, ut ei Juſtificationis gratia con-*

(k) Philippus Melancton, in Commentar. ad cap. 3. Epiſt. ad Romanos tom. 3. operum pag. 953. *Tantum tribuunt Chriſto, quod principium & occaſionem merendi nobis promeruerit, ipſi ſic loquuntur Chriſtum meruiſſe primam gratiam, poſtea ſepeliunt eum & fingunt otioſum eſſe, & imaginantur homines mereri remiſſionem peccatorum & juſtos eſſe propter propriam impletionem Legis.*

(l) Theſaurus Diſputat. Sedanenſ. th. 5. de Fide juſtificante & operibus parte 3. tom. 1. pag. 637. *An quidquam eſt Evangelio magis adverſum, aut Religionis Chriſtianæ magis Fundamenta convellens, quam hæc Doctrina, quæ docet hominem prædutum Fide juſtificante poſſe damnari.*

(m) Gulielmus Bucanus loco 31. de Juſtificatione §. 48. pag. 356. *Error Pontificiorum 9 Mariæ Virgini autoritatem juſtificandi tribuunt; Papæ poteſtatem vendendi remiſſionem peccatorum.*

feratur, Anathema sit.

fication; Let him be *Anathema.*

[1] Conc. Trid. sess. 6. cap. 8. *Gratis justificari ideo dicimur; quia nihil eorum quæ justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam promerentur.*

1 We are therefore said to be Justified *gratis*; because none of those Acts which precede Justification, whether they be Faith or Works, merit that Justifying Grace.

[2] In eadem sess. can. 14. *Si quis dixerit liberum hominis arbitrium a Deo motum & excitatum nihil co-operari assentiendo Deo excitanti atque vocanti, quoad obtinendam justificationis gratiam se disponat ac*

2 If any one shall say, That the Free Will of Man moved and excited by *God*, by assenting to *God* exciting and calling us, does not at all co-operate towards the preparing or disposing our selves for obtaining *Justifying Grace*;

mission of Sin: That (n) *our Opinion concerning Merit, is full of Pomp and Pride, essentially contrary to true Piety; and that we are like the Pharisees, puffed up with the Persuasion of our own Justice; because, according to the* (o) *Divinity of the Pretended Reformed, all the best Works of the Just, merit only Hell and Damnation.*

(n) Joannes Heydeggerus in Anatome Concilii Tridentini, tom. 1. pag. 261. *Quid statuendum de hac fastuosa Doctrina*, nostram Doctrinam de meritis operum intelligit. L'Auteur des Considerations sur les Lettres Circulaires & sur l'Avertissement Pastoral du Clerge de France a ceux de la Religion Pretendue Reformee, quatrieme Consideration pag. 111. *La pensee du merite est d'elle-mesme une pensee d'orgueil, essentiellement contraire, a la vraye pieté.* Jurieu dans le Preservatif. pag. 149. *Pourquoy a-t-on tant de jelousie pour ce terme de merite, qui est superbe & oppose a l'humilite Chrestienne.* Joannes Heydeggerus ad sess. 6. Conc. Trident. tom. 1. pag. 131. *Ipsos Pharisæos Romanenses, suffarcinatos persuasione propriæ justitiæ.*

(o) Udalricus Zuinglius in explanatione Articulorum seu Propositionum suarum art. 20. tom. 1. operum fol. 46. *Neque ullum opus existimandum est ut meritum, sed hoc cogitandum potius, omnia nostra opera nihil mereri, quam damnationem.*

præparet, neque posse dissentire si velit; sed velut inanime quoddam nihil omnino agere, mereque passive se habere, Anathema sit.

and that Man cannot refuse his Consent, if he would; but that he is like an Inanimate Thing, without acting any thing, being meerly Passive; Let him be *Anathema.*

1 Ibid. can. 9. *Si quis dixerit sola Fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperetur, &c. Anathema sit.*

1 If any one shall say, That Man is Justified by Faith alone, in such manner that they understand thereby, that to obtain Justifying Grace, there needs nothing else to co-operate; Let him be *Anathema.*

2 Et can. 11. *Si quis dixerit homines justificari, vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia & charitate, quæ in cordibus eorum, per Spiritum sanctum diffunduntur, &c. Anathema sit.*

2 If any one shall say, That Men are Justified, either by the sole Imputation of the Justice of *JESUS CHRIST*; or by the sole Remission of Sins, Grace and Charity, which are diffused in their Hearts by the *Holy Ghost*, being excluded; Let him be *Anathema.*

3 Ibid. can. 25. *Si quis dixerit*

3 If any one shall say,

in quolibet opere bono Justum saltem venialiter peccare, aut quod intolerabilius est, mortaliter, &c. Anathema sit.

That in any good *Work* whatsoever, the Just Man sins at least Venially; or, which is more intollerable, Mortally; Let him be *Anathema.*

1 Et can. 26. *Si quis dixerit Justos non debere pro bonis operibus, quæ in Deo fuerint facta, exspectare, & sperare æternam retributionem a Deo per ejus misericordiam, & Jesu Christi meritum, si bene agendo & Divina Mandata custodiendo, usque in finem perseveraverint, Anathema sit.*

1 If any one shall say, That the Just ought not, for their Good Works done in *GOD*, to expect nor hope from Him an Eternal Recompence, through his Mercy, and the Merits of *JESUS CHRIST*, so that they persevere to the End in doing Good, and keeping his Commandments; Let him be *Anathema.*

ARTICLE IV.

Of the Adoration of Jesus Christ *in the Eucharist; and of the Mass.*

PROFESSIO FIDEI.

[1] *Profiteor pariter in Missa offerri* Deo *verum, proprium & Propitiatorium Sacrificium pro vivis & defunctis.*

DOCTRINE of the CHURCH.

I Likewise profess, (1) That in the Mass there is offered up to *GOD* a true, proper, and Propitiatory Sacrifice for the Living, and the Dead.

[2] Conc. Trid. sess. 22. cap. 1. *Sacrificium, quo cruentum illud semel in cruce peragendum repræsentaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salu-*

[2] A *Sacrifice*, by which is represented unto us the Bloody Sacrifice of *JESUS CHRIST*, once offered up upon the Cross; by which the Memory of it is

CALUMNIES of PROTESTANTS.

THAT (a) *we have forged a new Priesthood, of which* Jesus Christ *is not the Author; and another Sacrifice besides that of his Death, in which we preferre the Priest before* Jesus Christ: *That* (b) *in the Sacrifice of the Mass, we place the Saints, in whose Remembrance we Celebrate it, above*

(a) Thesaurus Disputat. Sedan. de Sacramento Eucharistiæ parte 2. th. 40. tom. 1. pag. 810. *Tenentur violatæ Religionis & depravati Evangelii, qui nobis ex humano cerebro procuderunt novum Sacerdotium cujus Christus non est Autor*, &c. Et in thesi 12. de Missa & Transubstantiatione pag. 825. ejusdem tom. 1. *Tenetur Ecclesia Romana violatæ Religionis, quæ novum Sacerdotium & Sacrificium instituerit, absque ullo Dei mandato, per quod Sacrificium Sacrificulus Christo anteponitur.*

(b) Ibidem th. 34. pag. 828. *Eo procedit superstitio, ut Sacerdos dicat se Christum offerre Deo in honorem Sanctorum, quæ oratio Sanctos supra Christum evehit.*

taris virtus in remissionem eorum, quæ a nobis quotidie committuntur peccatorum, applicaretur.

preserved to the End of the World, and by which the Vertue thereof, so Beneficial for the Remission of our daily Sins, is applied unto us.

1 Professio Fidei: *Atque in Sanctissimo Eucharistiæ Sacramento esse vere realiter & substantialiter Corpus & Sanguinem una cum Anima & Divinitate, Domini nostri* Jesu Christi: *fierique conversionem totius substantiæ panis in corpus & to-*

1 I believe, That in the most Holy Sacrament of the *Eucharist*, there is truly, and really, and substantially, the Body and the Blood, together with the Soul, and the Divinity of our Lord *JESUS CHRIST*; and that there is made a Conversion of the

Jesus Christ: *That* (c) *the Sacrifice of the Mass, is a renouncing of the Sacrifice of the Cross, and the Fruits of the Death and Passion of* Jesus Christ; *that it overthrows and destroys it, by a Sacrilegious Attempt: That* (d) *we have borrowed the Name of* Mass, *from the Sacrifices of the Goddess* Isis; *and that we do once more murder* Jesus Christ *in this Sacrifice: That our Consecration does not at all*

(c) Catechismus Heydelbergensis quæst. 80. referente & laudante Francisco Burmanno in Synopsi Theologica l. 7. c. 15. §. 31. tom. 2. Pag. 414. *Missæ Sacrificium nihil aliud est, quam abnegatio unici illius Sacrificii & Passionis Jesu Christi & execranda Idololatria.* Addit ipse Burmannus. *Specie enim sacrificii Christi, Patri quotidie offerendi, excogitatum hic fuit diaboli astu sacrificium falsum & Idololatricum, unice comparatum ad abolendum verum Christi sacrificium, & exstirpandam omnem ejus vim & memoriam.* Joannes Wollebius Theologiæ Professor Basileensis in compendio Doctrinæ Christianæ L. 1, c. 18. §. 22. pag. 103. Edit. Amstelodamensis an. 1655. *Evertunt eamdem Christi satisfactionem Papani, alios Sacerdotes constituentes, & Missam Idololatricam pro sacrificio obtrudentes.*

(d) Guilielmus Bucanus loco 48. §. 145. pag. 798. *Pontificiorum errores, qui Missæ nomen a sacris Isidis sunt mutuati, &c. Verba cœnæ Dominicæ, in Ephesias Litteras transformant, seu in consecrationem talem, quæ nihil differt ab incantationibus magicis, &c.* pag. 799. ibidem, *Qua ratione Sacrificium Crucis Christi prorsus evacuatur, unicum & perpetuum ejus Sacerdotium negatur, mortis ejus meritum obruitur, Christus rursus occiditur.* Synopsis purioris Theologiæ Professorum Lugdunensium apud Batavos disp. 46. th. 1. pag. 698. *Pontificii, loco Cœnæ a Christo institutæ, nobis Missam obtrudunt; hæc Sacramentum impietatis, signum Apostasiæ, ac vinculum dissensionis appellari potest.*

tius ſubſtantiæ vini in Sanguinem, quam converſionem Catholica Eccleſia Tranſubſtantiationem appellat: fateor etiam ſub altera tantum ſpecie, totum atque integrum Chriſtum, *verumque Sacramentum ſumi.*

whole Subſtance of Bread into the Body, and of the whole Subſtance of Wine into the Blood; which Converſion the *Catholick* Church calls *Tranſubſtantiation*. I confeſs alſo, that under each Species whole and entire *CHRIST*, and a true Sacrament is received.

1 Conc. Trid. ſeſſ. 13 can. 6. *Si quis dixerit in Euchariſtiâ Sacramento* Chriſtum *unigenitum Filium* Dei, *non eſſe cultu latriæ etiam externo Adorandum*, &c.

1 If any one ſay, That *JESUS CHRIST*, the only Begotten Son of *GOD*, is not to be Adored in the Bleſſed Sacrament of the *Eu-*

differ from Magical Inchantments; and that the Maſs may be called the Sacrament of Impiety, the Sign of Apoſtacy, and the Bonds of Diſſention: That (e) *Maſs is Celebrated amongſt us, as formerly the* Orgia's *and* Baccanalia's *of the Pagans: That* (f) *in the Maſs we offer up* Jeſus Chriſt *to* God, *in honour of his Saints, that through his Merits we may obtain their Interceſſion to* God *for us: That* (g) *we Adore a*

(e) Guilielmus Bucanus loco mox laudato pag. 800. *Scenico & hiſtrionico ornatu, geſtu, boatu, murmure, ſibilis, gemitibus, cantu & aliis modis, tanquam Orgia Sacra & Baccanalia celebrant*, &c.

* (f) Georgius Dounamus in libro cui titulus eſt, *Papa Antichriſtus*, L. 3. c. 7. pag. 203. *Miſſas etiam celebrant, hoc eſt Chriſtum ipſum Deo offerunt, in honorem Sanctorum, pro illorum intercеſſione apud Deum obtinenda.*

(g) Franciſcus Burmannus in Synopſi Theologica L. 7. c. 15. §. 25. tom. 2 pag. 412. *Sacramentum hoc in Idolum in Eccleſia erexerunt, qui ſummus errori gradus eſt, ita ut panis ipſorum venenum ſit, cum non manducetur ſolum; ſed & adoretur.* Et §. 28. eadem pag. *Nos autem hoc pacto Sacrilegio & Idololatria contaminari Eccleſiam, Deumque novum invehi, & furfuraceum denique numen coli contendimus.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tom. 1. tractat. Theologic. pag. 64. *Ita fit ut miſeri Papiſtæ, ex ipſorum placitis vel ſint Idololatræ, panis enim adorationem, vel ipſi quidem non inficiabuntur eſſe Idololatriam, vel non niſi ſub conditione, ſi forte adfuerit, furfuraceum illud ſuum numen poſſint adorare.* Franciſcus Burmannus mox laudatus eodem L. & capite. §. 29. pag. 413. tom. 2. *Adorant aliquid, quod Chriſtus non eſt; ſed Idolum.*

& ejus Adoratores esse Idololatras, Anathema sit.

charist with Divine Worship, and that External, and that those who Adore Him are Idolaters; Let him be *Anathema.*

Breaden God: That (h) *we renew the Error of the* Nestorians, *adoring instead of* Jesus Christ, *what is not* Jesus Christ, *but a Morcel of Bread.*

* (*h*) Georgius Dounamus in L. cui titulus est; *Papa Antichristus:* l. 3. c. 6. pag. 180. *Sicut Nestoriani Christum hominem adorant, non quod Deus sit; sed quia Deo conjunctus; atque ita creaturam pro Creatore adorant; sic Pontificii latriæ cultum, qui soli Deo debetur Sacramento Eucharistiæ exhibent, non quod Deus sit; sed quod Deum in eo adesse credant.* Joannes Calvinus in Epist. ad D. N. S. D. pag. 95. secundæ partis Voluminis Institutionum ult. Edit Amstelodam. *Quam belle Missæ conveniat cum Cœna Domini,* &c. *cumulus autem abominationis, ipsa, quæ ibi primas tenet Elementi adoratio est.*

ARTICLE V.

Of Satisfactions, of Purgatory, and of Indulgences.

DOCTRINE of the CHURCH.

1 Conc. Trid. sess. 14. cap. 8. *Quoad Satisfactionem sancta Synodus declarat falsum omnino esse & a Verbo* Dei *alienum, culpam a Domi-*

AS to (1) Satisfaction, the Holy Council of *Trent* declares, That it is al-

CALUMNIES of PROTESTANTS.

THAT (a) *our Doctrine touching Satisfactions & Purgatory, is full of Pomp*

(*a*) Franciscus Burmannus in Synopsi Theologica L. 6. c. 9. §. 38. tom. 2. pag. 258. *Satisfactio merum est figmentum infandæ superbiæ plenum & Christi redemptioni adversum.* Thesaurus disputat. Sedanens. Thesi 6. de Satisfactionibus, tom. 1. pag. 595. *Sævissima omnium Satisfactio illa est, quam Purgatorium vocant, voce quidem barbara; sed sensu magis incongruo & in Christum contumelioso.* Synopsis purioris Theologiæ disputat. 39. Thesi 21. pag. 545. *Aliquas esse satisfactiones pro peccato præter satisfactionem Christi, dogma absurdum & blasphemum est.*

no numquam remitti, quin universa etiam pœna condonetur.

together false, and contrary to the Word of God, to say, That the Fault is never Pardoned by our Lord; but that the whole Pain is also at the same time remitted.

[1] Ibidem. *Neque vero ita nostra est Satisfactio hæc quam pro peccatis nostris exsolvimus, ut non sit per* Christum Jesum; *nam qui ex nobis, tamquam ex nobis*

[1] But this Satisfaction which we make for our Sins, is not so ours, that it is not made by JESUS CHRIST: For we, who of our selves, as of our own

and Pride, and injurious to JESUS CHRIST: *That* (b) *it makes* GOD *to be unjust; and that it is an Invention proceeding from the Shop of Sathan: That* (c) *all Fasts and Mortifications affront* JESUS CHRIST; *and that it is so far from being Lawful for us to make use of them, whereby to render Satisfaction to* GOD, *that they heap new Crimes upon us:*

(b) Thesaurus disputat. Sedanens. th. 7. de Satisfact. tom. 1. pag. 595. *Cum pro tota pœna Christus abunde satisfecerit, alienum plane est a Justitia Dei, pro uno eodemque debito geminam exigere solutionem.* Joannes Calvinus L. 3. Institut. c. 5. §. 6. pag. 175. *Clamandum non modo vocis, sed gutturis ac laterum contentione Purgatorium exitiale Sathanæ esse commentum, quod Christi crucem evacuat, quod contumeliam Dei misericordiæ non ferendam irrogat,* &c. *Superest Purgatorium meram esse eamque horribilem in Christum blasphemiam.* La Confession de Foy des Pretendus Reformez de France art. 24. *Nous tenons le Purgatoire pour une illusion procedee de la boutique de Sathan.*

(c) Joannes Calvinus ubi mox supra. Thesaurus disputat. Sedan. th. 5. de Satisfactionibus tom. 1. pag. 595. *Jejunia, peregrinationes, mulctas pecuniarias sub obtextu Pœnitentiæ, & flagellationis laconicæ διαμαστιγώσεως Imitamentum vocant opera satisfactoria, his tricis putant Deo satisfieri pro pœna temporali.* Et Thes. 16. pag. 597. *Præsto est perfectissima Christi satisfactio, cui adjungere sublesta quædam opera, gerrasque siculas, flagellationem & ciborum distinctionem, tum incubare solo & cranium habere pro cervicali, & sub interula nodoso succingi, qui lumbos exulceret, cedit in Christi contumeliam.* Mox: *Sane hæc ad Lydium verbi Dei lapidem explorata, tantum abest ut satisfaciant Deo, ut etiam pœnam mereantur, & ad lancem Judicii divini ponderata, immensum quantum peccata novo pondere prægravent.*

nihil possumus, eo co-operante, qui nos confortat omnia possumus, ita non habet homo unde glorietur: sed omnis gloriatio nostra in Christo *est, in quo vivimus, in quo meremur, in quo satisfacimus facientes fructus dignos pœnitentiæ, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur a Patre.*

selves, can do nothing, can do all things by the Assistance of Him who strengthens us: So that Man has nothing wherein to glory; but all our Glory is in *JESUS CHRIST*; in *Whom* we Live, in *Whom* we Merit, and in *Whom* we make Satisfaction; bringing forth Fruits worthy of Repentance, which have their Force and Merit from Him; which are offered up to the Father by Him, and

That (d) *our Doctrine touching Satisfactions, is grounded upon this, That* JESUS CHRIST *satisfied only for Sins committed before Baptism; and denies the All-sufficiency of the Blood of the Saviour of the World: That* (e) *the Origine of our Satisfactions, is derived from Pagan Observances; and that it is sustained by many Blasphemies: That* (f) *we hold, We do by our Satisfactions discharge our*

(d) Ibidem th. 24. pag. 598. *Nititur hoc dogma illo axiomate, quo vix ulla est capitalior Doctrina, Christum morte sua nos liberasse a pœna & culpa peccatorum, quæ antecedunt Baptismum; at pro pœnis peccatorum, quæ fiunt post Baptismum, Christum aut non satisfeciisse, aut satisfactionem ejus nobis, non imputari.* Joannes Calvinus L. 3. Institut. c. 5. §. 2. pag. 574. *Qui poterat fœdius profanari Christi Sanguis, quam dum negatur sufficere ad peccatorum remissionem, ad reconciliationem ad satisfactionem, nisi velut arescentis & exhausti defectus aliunde suppleatur & sufficiatur.*

(e) Philippus Melancton in respons. ad articulos Bavaricos; ad art. 19. tom. 1. operum fol. 367. *Apparet hos ritus* (Satisfactionum) *a vetustate Ethnica sumptos fuisse: nam apud Ethnicos homicidæ gerebant signa reatus, ut agnoscerentur ab aliis & vitarentur tamquam polluti, nec cum eis mensæ & convictus societas esset, ut Oreſtes queritur se, vagatum esse, nec receptum ad aliorum mensas.* Joannes Calvinus L. 3. Institut. c. 5. §. 6. pag. 575. *Cum ex multis blasphemiis Purgatorium constructum sit & novis quotidie fulciatur.*

(f) Thesaurus disputat. Sedan. th. 9. de Satisfactionibus, tom. 1. pag. 600. *Hanc compensationem Pontificii dicunt fieri ex condigno, id est per æquipollentiam.* Theodorus Beza in Antithesi Papatus & Christianismi tract. Theologic. tom. 1. pag. 61. *Putarunt Papistæ se posse quadam compensatione satisfacere divinæ Justitiæ, qua in re plane ac perspicue, se potius stupidos simul ac intolerabili arrogantia præditos declararunt.*

by Him are accepted of by the Father.

1 Profeſſio Fidei: *Conſtanter teneo Purgatorium eſſe, animaſq; ibi detentas Fidelium ſuffragiis adjuvari.*

1 I conſtantly hold, That there is a Purgatory, and that the Souls therein detained, are aided by the Suffrages of the Faithful.

1 Conc. Trid. ſeſſ. 25. in Decreto de Purgatorio: *Præcipit S. Synodus Epiſcopis, ut ſanam*

1 The Holy Council of *Trent* commands all Biſhops to have a particular care, that the

Debts to GOD *by Equivalence*: *That* (g) *Purgatory is a trick to get Money*: *That, according to our Doctrine, Death it ſelf is Tributary to the Pope*: *That* (h) *we allow to Indulgences the Power of drawing Souls out of Purgatory, which we refuſe to* Jeſus Chriſt: *That* (i) *by this Doctrine, the Pope depoſes* God *from his*

(g) Theſaurus diſputat. Sedan. th. 26. de Satisfact. tom. 1. pag. 598. *Hoc eſt certiſſimum aucupium per quod ipſa mors Pontifici vectigalis eſt, eſtque jam ab aliquot ſæculis lucroſa hæc nundinatio.* Uldaricus Zuinglius in reſponſ. ad Valentinum tom. 1. operum fol. 263. *Impiorum Sacerdotum avaritia, Chriſti clariſſima verba in alienum ſenſum violenter detorſit, ut Purgatorium ſuum, quo non alius quæſtus illis fuit uberior, poſſent defendere, quibus in confecta majorum noſtrorum miſeria, luxus & libidinis ſuæ alimentum, & gaudii lætitiæque occaſionem, quærere licuit.* Joannes Calvinus in Antidoto Conc. Trid. ad can. 30. ſeſſ. 6. opuſcul. pag. 253. *Niſi forte inſtar Vaticinii accipi volunt ſuum de Purgatorio commentum, quod a ventriloquis procedit. Nullum enim eſt, quod ad refarciendos eorum ventres, atque valeat.* Theodorus Beza in Antitheſi Papatus & Chriſtianis in tract. Theolog. tom. 1. pag. 58. *Ignis Purgatorius ad purgandas potius crumenas, quam animas exſtructus eſt.* Theſaurus diſputat. Sedanenſ. tom. 2. pag. 350. th. 4. de commentitiis peccati pœnis, *&c. Ad faſtum & quæſtum excogitatas eſſe pœnas Purgatorii, ad quæſtum, ſiquidem animæ hujus ignis terrore perculſæ, ſacrificulis abſorbendas etiam ædes tradiderunt, ut ab hiſce cruciatibus immunitatem obtinerent, ideo curam ſuffragiorum pro defunctis perſolvendorum ſollicite imperant.* *Burnet dans ſes Remarques ſur les Actes de la derniere Aſſemblee Generale du Clergé de France: *L'Egliſe Romaine a plus gaigné par le Purgatoire, que n'a fait l'Eſpagne par la decouverte du nouveau monde.*

(h) Theſaurus diſputat. Sedanenſ. Theſi 22. de Satisfact. humanis tom. 1. pag. 598. *Papalibus Indulgentiis vis tribuitur* (eruendi a flammis Purgatorii) *quæ Chriſto negatur.*

(i) Idem Theſaurus diſputat. Sedanenſ. th. 58. de Satisfact. parte 2. tom. 1. pag. 622. *Graviſſimum eſt quod per impium hoc dogma Deus detruditur ſolio, & Papa ſupra Deum extollitur; oportet major ſit Deo, qui liberat hominem neceſſi-*

de Purgatorio Doctrinam a ſanctis Patribus & ſacris Conciliis traditam a Chriſti *fidelibus teneri, doceri, & ubique prædicari diligenter ſtudeant.*

ſound Doctrine concerning *PURGATORY*, which has been delivered by the Holy Fathers and Councils, may be held, taught, and alſo every where Preached to the Faithful.

1 Profeſſio Fidei: *Indulgentiarum etiam poteſtatem a* Chriſto *in Eccleſia relictam fuiſſe.*

1 I hold, That the Power of Indulgences has been left by *JESUS CHRIST* in his Church.

Throne, and places himſelf above Him: That (k) *the Pope ſells Indulgences, and makes a ſhameful Traffick of them: That* (l) *we believe the Pope remits Sins contrary to the Will of God; and that the Indulgences which he grants are Efficacious, though God do not approve of them: That* (m) *the Pope by Indulgences ties the Grace of God to a peice of Lead*

tate parendi Dei mandatis. Pierre du Moulin Miniſtre de Charenton dans ſon Bouclier de la Foy, ſect. 89. Edit. de Geneve de l'an 1660. pag 344. *Le Pape veut qu'on croye qu'il tire du Purgatoire; en quoy il ſe met manifeſtement par deſſus Dieu.*

(k) Theſaurus diſputat. Sedanenſ. th. 13. de Satisfact. parte 2. tom. 1. pag. 612. *Portenta hæc ſunt* (Indulgentiæ) *& nova dogmata conflata ad incudem avaritiæ. His artibus Religio Chriſtiana vertitur in fœdam cauponationem.* Et antea th. 19. de Satifact. parte 1. tom. 1. pag. 602. *Ad calcem Bullæ: Datum Romæ; cum potius ſcribendum fuiſſet venditum Romæ.* Andræas Rivetus in Catholico Orthodoxo, ſeu ſumma Controverſ. tract. 3. quæſt. 13. §. 8. tom. 2. pag. 97. *Quamvis Indulgentiariis vendendi verbum diſplicere videatur, nihil tamen aliud intelligunt per cauſas juſtas, ſine quibus Indulgentiæ nullius ſunt fructus.* Ibidem vocat eas: *Fictas Indulgentias.*

(l) Pierre du Moulin in Hyperaſpiſte L. 1. c. 40. pag. 300. Edit. Genevenſ. an. 1636. *Papa indulget & remittit peccata Deo invito, & hanc Papæ Indulgentiam valere & ratam eſſe, quamquam Deo non probante pie credendum eſt. Profecto hi homines ſuis abſolutionibus & Indulgentiis ſe ſupra Deum efferunt; ſedent enim Judices in Dei cauſa.*

(m) Joannes Calvinus Inſtitut. L. 3. c. 5. §. 5. pag. 175. *Porro ut tales abominationes prætereamus, quis docuit Papam plumbo & membrana, gratiam Jeſu Chriſti includere.*

2 That she has made use of this Power even in the Primitive Times.

3 That the Use of them is very beneficial to Christians.

4 And that, according to the Desire of the Holy Council, they ought to be granted with Moderation, according to the Antient and approved Customs of the Church.

and Parchment: That (n) *nothing brings* CHRIST *and his Cross into derision more than Indulgences.*

2 Conc. Trid. sess. 25. in Decreto de Indulgentiis. *Atque hujusmodi potestate Divinitus sibi tradita, antiquissimis etiam temporibus Ecclesia usa fuerit.*

3 Professio Fidei: *Illarumque usum Christiano populo maxime salutarem affirmo*

4 Conc. Trid. in eodem Decreto de Indulg. *In his tamen concedendis, moderationem juxta veterem & probatam in Ecclesia consuetudinem adhiberi cupit.*

(n) Idem Joannes Calvinus in Epistola adversus Pseudo-Nicodemitas opusculorum pag. 414. *Quid diplomata illa quorum te gratiam appetere simulas? An non edita voce clamant, ut nummis relictis, plenas anathemate, atque omni execratione dignas Indulgentias tibi auferas,* &c. *atqui eorum latebras si excusseris, nusquam prolixius, quam illic Christum irrideri cum sua cruce reperies.*

ARTICLE VI.

Invocation of Saints, Relicks and Images.

DOCTRINE of the CHURCH.

THe (1) Holy Council teaches, That the Saints Reigning together with *JESUS CHRIST*, do offer their Prayers to *God* for Men; that it is good and profitable humbly to Invocate

CALUMNIES of PROTESTANTS.

THAT (a) *the Invocation of Saints, as we now uſe it, is Superſtitious and Idolatrous: That* (b) *all we believe concerning it, is nothing but the abuſe and deceit of the Devil: That* (c) *we have no cauſe to*

1 Conc. Trid. ſeſſ. 25. Decreto de Invocat. Sanctor. *Sanctos una cum* Chriſto *regnantes, orationes ſuas pro hominibus* Deo *offerre, bonum atque utile eſſe ſuppliciter eos invocare, & ob beneficia impetranda a* Deo *per Filium ejus* Jeſum Chriſtum, *Do-*

(a) Joannes Calvinus in antidoto ad articulos ſacræ Facultatis Theologiæ Pariſienſis ad art. 13. opuſculorum pag. 196. *Cultum Sanctis exhibere ſicut ſolet mundus, profana eſt ſuperſtitio, & quæ gentium potius inſaniam redolet, quam Eccleſiæ Dei conveniat.* Theſaurus diſputat. Sedanenſ. de Interceſſione Sanctorum parte 2. Theſi 40. tom. 2. pag. 572. *Non abeſſe ab Idololatria & periculo novos fingendi Deos Sanctorum interceſſionem.* Ibidem Theſi 33. de cultu Religioſo pag. 598. *Fruſtra de nobis conqueruntur Pontificii, quod ipſis cultum Idolorum attribuimus.* Hieronymus Zanchius operum Theologicor. tom. 4. pag. 504. *Qui invocat animas Sanctorum, qui ex hac vita migrarunt, Idololatriæ eſt,* &c.

(b) Confeſſion de Foy des Pretendus Reformez de France art. 24. *Nous croyons, que tout ce que les hommes ont imagine de l'interceſſion des Saints Trepaſſez, n'eſt qu'abus & fallace de Sathan, pour faire devoyer les hommes de la forme de bien prier.* † Joannes Raynoldus Anglus L. 1. de Eccleſiæ Romanæ Idololatria, cap. 1. §. 3. pag. 43. Edit. an. 1598. *Papiſtas in invocatione Sanctorum, Reliquiarum cultu, Imaginum veneratione, manifeſtam impietatem & Idololatriam exercere, queruntur noſtri* (Proteſtantes.)

(c) Theſaurus diſputat. Sedanenſ. th. 1. de ſuperſtitioſo Sanctorum cultu tom. 2. pag. 614. *Tranſimus ad aliud Idololatriæ Pontificiorum caput de adoratione Sanctorum, qua Ethnicorum heroas & Deo acceptos homines inferiore ac relativo*

minum noſtrum, qui ſolus noſter Redemptor & Salvator eſt ad eorum orationes, opem, auxilium-que confugere: illos vero qui negant Sanctos æterna felicitate in Cælo fruentes, invocandos eſſe, aut qui aſſerunt vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam ſingulis orent, invocationem eſſe idololatriam, vel pugnare cum Verbo

them, and to have recourſe to their Prayers, Help, and Aſſiſtance for the obtaining of Benefits from GOD by his Son JESUS CHRIST our Lord, who alone is our Redeemer and Saviour; and that thoſe who deny, that the Saints enjoying Eternal Felicity in Heaven, are to be Invocated; or who affirm, either that they do not Pray

complain, that Proteſtants *accuſe us of Worſhipping Idols, and renewing Paganiſm; becauſe it is very true: That* (d) *we renew the Hereſy of the Angelicks, and far ſurpaſs them: That* (e) *we renew that of the Collyridians, who Adored the Virgin* Mary: *That* (f) *we make her Equal to* God, *and preferre her before* Jeſus Chriſt: *That in our Prayers to*

cultu adorantium ſuperſtitionem renovarunt. Ibidem th. 4. *Renovatum Ethniciſmum ipſis objicimus.*

(d) Andræas Rivetus in Catholico Orthodoxo ſeu ſumma Controverſ. quæſt. 1. proœmiali de Hæreſibus tom. 1. pag. 32. *Angelici in Angelorum cultu inclinati fuerunt,* &c. *Papiſtæ omnes, Angelos bonos univerſos colunt Religioſo cultu, & quiſque ſuum Angelum cuſtodem religioſe colit.* † Georgins Dounamus Libro cui titulus eſt, *Papa Antichriſtus:* L. 3. c. 6. pag. 173. *Angelicorum de colendis Angelis hæreſim longe ſuperant.*

(e) Andræas Rivetus in Catholico Orthodoxo citata quæſt. 1. Proœmiali de Hæreſibus tom. 1. pag. 32. *Collyridiani Virginem Mariam colebant & adorabant, qui propterea ab Epiphanio inter hæreticos nominantur, & Idololatræ appellantur,* &c. *Papiſtæ hæc omnia faciunt.*

* (f) Joannes Raynoldus L. 1. de Romanæ Eccleſiæ Idololatria c. 1. §. 13. pag. 63. *Quemadmodum Deus Rex Cœli nuncupatur, ſic Mariam Cœli nominant Reginam, nec eodem ſolum Epitheto, quo Judæi creaturam ornant, præſtantiorem quidem, verumtamen creaturam; ſed etiam honore pari proſequuntur.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Theologicar. tom. 1. pag. 59. *Papiſtæ abolent Chriſti interceſſionem,* &c. *Mariam invocantes, eam Chriſto ut matrem pupillo anteponunt.* † Georgius Dounamus L. 3. cui titulus eſt, *Papa Antichriſtus:* cap. 6. pag. 176. *Virginem Deiparam tanquam Deam quandam & Reginam Cœli adorant, imo pluſquam Chriſtum ipſum venerantur.* Synopſis purioris Theolog. diſput. 19. Theſi 20. de Idololatria pag. 222. *Quam Idololatriam in cultu beatæ Virginis Mariæ ita conduplicant, ut nihil ſive in verbis, ſive in factis Deo proprium relinquant; imo ſupra Chriſtum Deum in æternum benedictum*

Dei, *adversarique honori unius mediatoris* Dei *& hominum* Jesu Christi, *vel stultum esse in Cœlo regnantibus, voce vel mente supplicare, impie sentire. Sanctorum quoque Martyrum & aliorum etiam cum* Christo *viventium sancta Corpora, quæ vi-*

for Men, or that the Invocating them to Pray for us in particular also, is Idolatry; or that it is repugnant to the Word of *GOD*, and contrary to the One Mediator between *GOD* and Man, *JESUS CHRIST*; or that it is a foolish thing to

her we treat her as we do JESUS CHRIST; *and that we do not Address our selves to her in these Words*, Holy Virgin, Pray for us; *no more than we do to* JESUS CHRIST: *That in all the Proses and Litanies, in which we Pray to Saints, we make no*

evehant. Pierre du Moulin dans sa Nouveaute du Papisme l. 3. Controvers. 1. c. 12. pag. 544. de l'Edition de Sedan. de 1627. *Les charges diverses qu'on donne aux Saints en font foy, &c. es Litanies, on dit Saint* Pierre *prie pour nous; mais a la Vierge* Marie, *on ne dit point, Sainte Vierge prie pour nous, non plus qu'a Jesus Christ.* Joannes Calvinus Institut. l. 3. c. 20. §. 21. pag. 233. *In suis omnibus Litaniis, Hymnis & Prosis, ubi Sanctis mortuis, nihil non honoris defertur, nulla fit Christi mentio ubicumque Papismus viget.* Idem Calvinus ibid. paulo ante: *Nimii stuporis fuit, ne dicam insaniæ, nobis per ipsos* (Sanctos) *accessum* (ad Deum) *sic velle moliri, ut ab illo* (Christo) *abduceremur, sine quo nec eis aditus ullus patet. Id autem aliquot sæculis factitatum, quis neget, hodieque ubicumque Papismus viget factitari? ad conciliandam Dei benevolentiam eorum merita subinde obtruduntur, atque ut plurimum Christo præterito, per eorum nomina Deus obsecratur, &c. Qua primum perplexitate Christum inhonorant & solius mediatoris titulo spoliant.* Idem Joannes Calvinus sermone 14. in 1. Epist. ad Timotheum de l'Edition de Geneve de l'an 1561. pag. 72. *Les Papistes n'ont point forge des Patrons & Avocats suivant la Doctrine de l'Ecriture; mais c'est comme si Jesus Christ n'etoit rien, &c. Nous voyons comme Jesus Christ est fortclos par eux, & qu'ils ne luy atribuent rien qui soit, s'ils disoient: Et bien nous prions les Saints de Paradis, pource qu'ils sont membres de l'Eglise, comme je prieray cettu-cy & cettu-la; ainsi en fais-je de Saints de Paradis. Si les Papistes parloient ainsi encore y auroit-il quelque modestie en eux; mais nous voyons quand ils imaginent des Patrons la haut au ciel, que c'est en destituant Jesus Christ de son Office. Or c'est un blaspheme execrable.* Idem Calvinus comment. in Epist. 1. Joan. cap. 2. v. 1. operum ult. Edit. Amstelodam. pag. 54. *Christum esse Advocatum, hodie fatentur unum quidem esse ex multis; sed non solum. Qui inter Papistas paulo plus habent verecundiæ non negant Christum eminere; sed postea ingentem comitum turbam illi associant, &c. Dubium itaque non est, quin totidem Christo Idola opponant Papistæ, quot sibi patronos comminiscuntur.*

va membra fuerunt Christi, *& templum Spiritus ſancti ab ipſo ad æternam vitam ſuſcitanda & glorificanda, a fidelibus veneranda eſſe.*

Profeſſio Fidei: *Similiter Sanctos una cum* Chriſto *regnantes venerandos, atque invocandos eſſe, eoſque orationes* Deo *pro nobis offerre; atque eorum reliquias eſſe venerandas.*

Supplicate with Words or Mind the Saints in Heaven, are all Perſwaſions contrary to Piety. And that the Holy Bodies of the Saints and Martyrs, which were the Living Members of JESUS CHRIST, the Temples of the *Holy Ghoſt*, and are one Day to be Raiſed again to Eternal Life, and Glorified by Him, are to be Venerated by the Faithful.

mention of JESUS CHRIST: *That when we have recourſe to Saints, as to our Patrons, we diſcard* Jeſus CHRIST *of his Office of Mediator, and ſet up ſo many Idols againſt Him: That* (g) *we believe, we ought to honour Saints, Relicks and Images with a Religious Cult of the ſame Species with that which we pay to* GOD, *but in a lower Degree: That* (h) *we rob*

(*g*) Theſaurus diſputat. Sedanenſ. Theſi 6. de cultu unius Dei tom. 1. pag. 256. *Uni Deo cultus Religioſus tribuendus eſt, hujuſque honoris portio vel minima ad creaturam transferri, aut cum ea communicari, ſine nefario ſcelere non poteſt, ſive alius pro vero Deo colatur; ſive cultus inferior aut ſubordinatus creaturæ tribuatur, ſive Deus colatur in imagine, aut cum imagine & per Imaginem; hæc enim omnia lege Dei caventur & communi Idololatriæ nomine cenſentur*, &c. Ibid. pag. 280. th. 27. de Imaginibus: *Adoratio Imaginum, quæ frequentatur in Eccleſia Romana, plane Religioſa eſt*, &c. *Nec id diffitentur Pontificii; quippe qui volunt per Imagines Deum coli mediate, & in Imaginibus coli Sanctos, & in Sanctis Deum.* Pag. 283. *Profecto non minori ſcelere Sancti adorantur, quam aliæ creaturæ.* Et Theſi 1. de ſuperſtitioſo Sanctorum cultu tom. 2. pag. 614. *Tranſimus ad aliud Idololatriæ Pontificiorum caput, qua Ethnicorum heroas & Deo acceptos homines inferiore & relativo cultu adorantium ſuperſtitionem renovarunt*, &c. Daniel Chamierus Delphinas in Epiſt. ad Petrum Cottonum Epiſt. Jeſuiticarum parte 1. Edit. Genevenſis anni 1599. pag. 150. *Demonſtrandum eſt tibi, vel non admitti Idololatriam, cum creaturis tribuitur honos Religioſus, vel Sanctos & Imagines non eſſe creaturas; vel denique vos Sanctis & Imaginibus non tribuere cultum Religioſum.* Et mox: *Multa dixiſti diſtinguens ea tria honorum* (latriæ, duliæ & hyperduliæ) *capita non ex ipſa eorum interna aliqua differentia; ſed tantum de vario gradu earum rerum, quibus is honos defertur.*

(*h*) Theſaurus diſputat. Sedanenſ. Theſi 1. de cultu Religioſo. tom. 2. pag. 587. *Pontificios honorem ſoli Chriſto debitum Sanctis, quos mediatores conſtituunt, differre.*

1 That the Images of *JESUS CHRIST*, of the Bleſſed Virgin-Mother of *GOD*, and of other Saints, are to be had and retained, eſpecially in Churches; and that due Honour and Reverence is to be given to them, not that we believe any Divinity or Vertue to be in them, for which they ought to be Worſhipped, or that we ought to ask any thing of them, or put our Confidence in Images, as

1 Idem Conc. Trident. Ibid. *Imagines porro Chriſti, Deiparæ Virginis, & aliorum Sanctorum in Templis præſertim, habendas & retinendas, eiſque debitum honorem & reverentiam impertiendam, non quod credatur ineſſe aliqua in iis divinitas vel virtus propter quam ſint colendæ, vel quod ab eis ſit aliquid petendum, vel quod fiducia in imaginibus ſit figenda, veluti olim fiebat a gentibus, quæ in Idolis ſpem*

JESUS CHRIST *of the Quality of Mediator, that we may give it to the Saints: That* (i) *Relicks cannot be reſerved, without Idolatry: That* (k) *it is the common Belief of the Church of* Rome, *That they ought to be Adored: That* (l) *this Church is above meaſure mad, in maintaining Images of* GOD: *That* (m) *ſhe propoſes an inanimate People of Stone, to be Adored by a living People: That* (n) *ſhe makes Profeſſion of Ado-*

(i) Joannes Calvinus in admonitione de reliquiis opuſcul. pag. 203. *Fieri nullomodo poteſt, quin inde ad Idololatriam homines paulatim declinent, neque enim reliquias intueri, aut attrectare poſſunt, ſine veneratione, in qua nullus tenetur modus, quin protinus honor Chriſto debitus illis tribuatur. Itaque ut paucis dicam reliquiarum deſiderium nunquam ſuperſtitione caret, imo quod deterius eſt mater eſt Idololatriæ.*

(k) Theſaurus diſputat. Sedanenſ. in Theſi de Reliquiis Sanctorum parte 1. th. 2. tom. 1. pag. 394. *Adorandas eſſe reliquias Sanctorum ſummo conſenſu creditur in Eccleſia Romana.*

(l) Ibidem pag. 267. th. 24. de Imaginibus & Idolis: *Prima controverſia eſt de Imaginibus Dei, circa quas Eccleſia Romana ſupra fidem inſanit.*

(m) Ibidem pag. 275. th. 2. *Circa Imagines Sanctorum Eccleſia Romana ſupra fidem inſanit, quarum in Templis tanta eſt multitudo, ut poſſit alter populus Lapideus appellari, qui populus inanimis colitur a populo animato.*

(n) Ibidem th. 27. pag. 280. *Adoratio Imaginum, quæ frequentatur in Eccleſia Romana plane Religioſa eſt,* &c. *nec id diffitentur Pontificii.*

ſuam collocabant, ſed quoniam honos qui eis exhibetur, refertur ad prototypa.

Profeſſio Fidei: *Firmiſſime aſſero Imagines* Chriſti *ac Deiparæ ſemper Virginis, necnon aliorum Sanctorum habendas & retinendas eſſe, atque eis debitum honorem ac reverentiam impertiendam.*

the Pagans did, who put their truſt in Idols; but becauſe the Honour which is paid to them, is referred to the Originals which they repreſent.

ring Images with a Religious Worſhip: That (o) *we believe a Divine Vertue to be in them, as in a Neſt: That* (p) *we revive all the Hereſies of the* Carpocratians, Baſilidians, Staurolatrians, *and others, who reſerved and adored Images: That* (q) *according to the Second Council of* Nice, *it is a greater Crime not to Adore Images, than to deny, that* JESUS CHRIST *died for us: That* (r) *through*

(o) Ibid. th. 5. pag. 276. *Quibus Imaginibus credi ineſſe vim aliquam & ſanctitatem, quaſi virtus aliqua Cœleſtis in eis nidularetur, hinc liquet, quod plebs reſtes ſuas precatorias affricat pedibus Imaginum, ut ſint ſanctiores, ſtatuis fingit oſcula, cereos accendit.*

(p) Andræas Rivetus in Catholic. Orthodoxo quæſt. 1. Procemiali de Hæreſibus tom. 1. pag. 32. † Georgius Dounamus in Lib. cui titulus eſt; *Papa Antichriſtus:* L. 3. c. 6. pag. 174. *Cum Antropomorphytis, Deo humanam formam affingunt, cum eum in figura hominis pingunt,* &c. Pag. 175. *Cum Armenis illis qui Chazinzarii; vel Staurolatræ dicti ſunt, crucem adorant, ipſoque λατρείας cultu proſequuntur,* &c. *Cum Baſilidianis utuntur Imaginibus,* &c. *Cum Carpocratianis, Imagines Jeſu & aliorum colunt adorando.* Pag. 176. *Cum Chriſtiano-Cathegoris, Imagines Chriſti, Beatæ* Mariæ *Virginis, Angelorum & Sanctorum divino honore proſequuntur.* Pag. 178. *Cum Jacobitis & Armenis, Imagines Patris & Spiritus Sancti effingunt, nec fabricant ſolum Imagines, ſed adorant & colunt; qua in re cum craſſiſſimis quibuſque Idololatris, non apud Judæos modo; ſed etiam apud Gentes conferendi.*

(q) Theſaurus diſputat. Sedanenſ. th. 14. de Idololatria parte 3. tom. 1. pag. 285. *Si his* (Nicenæ ſecundæ Synodi Patribus) *creditur, gravius eſt crimen non colere Imagines, quam negare, Chriſtum eſſe pro nobis mortuum.*

(r) Daniel Chamierus in EPiſt. ad Gautierum Jeſuitam Epiſtolar. Jeſuitic. parte 2. edit. Genevenſis anni 1601. pag. 137. *Cur non abſcedis ab illo omnium*

an Idolatry perfectly Pagan, we propose to the People Jupiters, Mercuries, Minerva's, Mars's, Perseus's, Atlas's, Venus's, Neptunes, Thetis's, Esculapius's, Vulcans, *and the other Gods of the Pagans; yea, even* Minos *and* Rhadamanthus *under other Names and Titles.*

errorum crassissimo errore, quem ut deffendas, nulla suppetunt argumenta, idololatriam dico, qua nullum invenit umquam Diabolus venenum nocentius in orbem, nec ullam umquam tetriorem ea, quæ apud vos viget, nominibus tantum distante ab Ethnica, paulumque deflectente ad Christianismum; sed reapse Joves exhibente, & Mercurios & Minervas, & Martes & Perseos, & Atlantes & Veneres, & Neptunos & Thetydas, & Esculapios & Vulcanos, & reliqua omnia Gentium numina, Minoas etiam & Rhadamantos. Ericus Rhonæus in libro cui titulus: *Idea Antichristi reformandi,* parte 2. l. 1. c. 12. *Non potest discrimen aliquod inveniri cultus Ethnici & Papistici ad statuas, nisi quod nomina & titulos tantum mutarunt, hic Jehova, illic Jupiter; hic Maria, illic Diana; hic Catharina, illic Minerva; hic Paulus, illic Mercurius.* Daniel Chamierus in Epist. ad Petrum Cottonum Epist. Jesuiticar. parte 1. pag. 46. *Quæ enim quæso illa est Catharina, nisi Idolum fictum ad instar Ethnicæ Pallados?* &c. *Quis possit negare Christophorum portentum esse? Quid Georgium, Papisticum Persea.* Thesaurus disputat. Sedanens. Thesi 24. de Sanctis & eorum cultu parte 1. tom. 1. pag. 340. *Sancta Margareta in Ecclesia Romana Junonis Lucinæ locum invasit.* Ibid. th. 25. *Christophorus gygas clavam tenens ad imitationem Herculis Christum dorso bajulans, & in trajectione rapidi fluminis clava prætentans viam.* Th 26. pag. 341. *De S. Georgio Angliæ sub Papatu Patrono, mira sunt, quæ narrantur, nulla Idololatria evidentior, nullum figmentum audacius, immo nec nequius.*

ARTICLE VII.

Of the Superiority of the Roman *Church, and of Obedience to the Pope.*

DOCTRINE of the CHURCH.

I (1) Acknowledge the Holy Catholick, Apoſtolick, and *Roman* Church, the Mother and Miſtreſs of all Churches; and I promiſe and ſwear true Obedience to the Biſhop of *Rome*, Suc-

1 Profeſſio Fidei: *Sanctam Catholicam & Apoſtolicam Romanam Eccleſiam, omnium Eccleſiarum Matrem & Magiſtram agnoſco, Romanoque Pontifici, Beati* Petri *Apoſtolorum Principis Succeſſori,* Jeſu Chriſti *Vicario, veram obedientiam ſpondeo ac juro.* Conc. Trident. ſeſſ. 25. de Re-

CALUMNIES of PROTESTANTS.

THAT (a) *we raiſe the Church of* Rome *above the Holy Scriptures*: That (b) *the Authority of the Church, according to our Doctrine, is founded upon the Authority of the Pope*: That (c) *we give to the Pope a Power of changing the*

(a) Theſaurus diſputat. Sedan. th. 13. de ſummo Controverſ. Judice tom. 1. pag. 384. *Eccleſia Romana eſt ſupra Scripturam.*

(b) Pierre du Moulin in Hyperaſpiſte l. 2. c. 12. pag. 384. *Si ut volunt adverſarii; ſacra Scripturæ autoritas, nititur & fundatur in autoritate Eccleſiæ; hujus autem Eccleſiæ autoritas, fundatur in ſucceſſione Papæ in Petri Primatum, quæ non eſt Juris Divini; ſed humani, nonne inde ſequitur Scripturam ſacram non eſſe Juris Divini, & fundari in humana autoritate, & ad humanas conjecturas & opiniones redigi, quæ via compendioſiſſima eſt ad Atheiſmum.*

(c) Theſaurus diſputat. Sedanenſ. tom. 1. pag. 622. th. 58. de Satisfactionibus: *Præcipui quique adverſariorum prætendunt, & ſummo conſenſu affirmant Papam poſſe refigere Dei mandata & diſpenſare contra Apoſtolum & in Evangelio.* Pierre du Moulin dans ſa Nouveaute du Papiſme l. 1. c. 59. pag. 245. au Titre du Chapitre: *Les Papes ont mis leurs Canons au deſſus des Ecritures Canoniques.* Le meme Auteur dans ſa Lettre pour repondere a celle de Balzac: *Cela eſt bon pour l'Egliſe Romaine, en laquelle le Pape ſe vante de pouvoir changer, ce que Dieu a commande en ſa parole.*

format. cap. 2. *Præcipit ſancta Synodus, Patriarchis, Primatibus, Archiepiſcopis, & Epiſcopis, & omnibus aliis,* &c. *ut veram obedientiam Summo Romano Pontifici ſpondeant & profiteantur.* Et in ead. ſeſſ. Decreto de ciborum delectu: *Sancta Romana Eccleſia omnium Eccleſiarum Mater & Magiſtra ſtatuit,* &c.

ceſſor to Saint *Peter*, Prince of the Apoſtles, and Vicar of *JESUS CHRIST*.

Commandments of GOD, *of diſpenſing with the Goſpel, and contradicting the Apoſtle: That* (d) *he is an Idol, and that we commit Idolatry in the Obedience which we render him: That* (e) *we adore him with the Cult of* Latria, *which is only due to* GOD; *calling him God and Divine Majeſty: That* (f) *the Pope has framed a new Goſpel, in place of the Old one: That* (g) *he is Antichriſt, and that* Mahomet *and he are* Gog *and* Magog, *the Capital Ene-*

(*d*) Andræas Rivetus in Catholico Orthodoxo, ſeu ſumma Controverſiar. tract. 2. quæſt. 34. §. 2. tom. 1. pag. 351. *Papa Papiſtarum eſt Idolum.* Petrus Martyr. Locor. Com. claſſe 2. c. 4. §. 2. pag. 190. *Papiſtæ Idololatriam committunt, cum ita ſe ad Papæ pedes abjiciunt, ut ſe velle ei ſubjici teſtentur, tanquam unico Chriſti Vicario in terris.* Vide Hieronymum Zanchium oper. Theologicor. tom. 4. pag. 505. Daille dans ſa replique a Adam & Cottyby partie 2. ch. 6. pag. 46. *Vous dites que nous ſommes coupables de calomnie pour avoir qualifie du nom d' Adoration les honneurs, que l' Egliſe Romaine defere au Pape,* &c. *mais notre innocence eſt ſi claire,* &c.

(*e*) Le Synode National des Pretendus Reformez tenu a Gap en 1603. *Puiſque l' Eveque de Rome s'eſt eleve juſques a ſe nommer Dieu, vouloir etre adore & s'attribuer toute puiſſance au ciel & en terre,* &c. Theſaurus diſput. Sedanenſ. Theſi 58. de Satisfact. parte 2. tom. 1. pag. 622. *Papa adoratur adoratione religioſa, & paſſim in Scriptis Theologorum Romanenſium, Deus & majeſtas divina appellatur.*

(*f*) Pierre du Moulin in Hyperaſpiſte l. 1. c. 34. pag. 267. *Pontifex Romanus, pro ſua ſapientia procudit novum Evangelium longe præſtantius & ad rem faciendam accommodatius, veteri illo Apoſtolorum Evangelio, quod in Eccleſia Romana pridem exolevit.*

(*g*) Joannes Calvinus Inſtitut. l. 4. c. 2. §. 12. pag. 281. *Antichriſtum in-*

mies of Jesus Christ, *who are mentioned in Scripture: That* (h) *to Communicate with him, is to Communicate with Belial; and that in a well-governed Republick, those who profess to obey the Pope ought not to be endured: That* (i) *we grant him to have the Power of Instituting Sacraments at his*

Templo Dei sessurum prædixerunt Daniel & Paulus; illius scelerati & abominandi regni ducem & Antesignanum apud nos facimus Romanum Pontificem. Et cap. 7. §. 25. pag. 305. *Videmur nonnullis, nimis maledice petulantes, cum Romanum Pontificem vocamus Antichristum.* Le Synode National des Pretendus Reformez tenu a Gap en 1603. *Nous croyons que le Pape est proprement l'Antichrist*, &c. Guilielmus Amesius Theologiæ Doctor in Academia Frankerana in Libro cui titulus est, *Bellarminus enervatus*, &c. tom. 1. cap. 4. pag. 172. Edit. Amstelodamensis ann. 1630. *Quæstio est, an Pontifex Romanus sit Antichristus ille de quo Apostoli præmonuerunt: Pontificii negant, nos affirmamus.* Thesaurus disputat. Sedanens. tom. 2. pag. 586. *Ejusmodi Pontifex non est Vicarius Christi, aut Ecclesiæ caput; sed cauda* Es. 9. v. 14. *Hoc est Propheta mendacium loquens & Antichristus.* Franciscus Burmannus in Synopsi Theologica L. 8. c. 18. §. 10. pag. 575. tom. 2. † Georgius Dounamus in L. cui titulus: *Papa Antichristus.* Ericus Rhonæus in L. cui titulus, *De Idea Antichristi Reformandi.* Du Plessis Mornay dans son Mystere d' Iniquite. Charles Drelincourt Ministre de Charenton dans son livre du Triomphe de l'Eglise sur la Croix, pag. 29. de la 2. Edition de Geneve 1630. *Presqu'en mesme temps, que le Pape a commence a lever les Cornes en Occident, Mahomet s'est eleve en Orient. Ces deux Capitaux ennemis de Jesus Christ, Gog & Magog.*

* (h) Georgius Dounamus in fine prædicti Libri *de Papa Antichristo*, pag. 651, & 652. *Deducitur necessaria consequentia, omnem cum Papa tanquam cum Capite, Romanaque sede Communionem illicitam esse; quæ enim Communio Christo cum Belial, hoc est Antichristo*, &c. 4. *in Christiana Republica bene constituta, non esse tolerandos Antichristi Emissarios, Sacerdotes, Jesuitas*, &c. 5. *non esse ferendam Papismi, hoc est Antichristianismi professionem.*

(i). Francois Bourgoing, Ministre de Geneve l. 2. de son Histoire Ecclesiastique chap. 5. tom. 1. pag. 229. de l'Edition de 1560. *Le Pape institue & ordonne des Sacramens a son plaisir. Il corrompt ceux que Jesus Christ a instituez,*

pleaſure: That (k) *to take away all doubt of his being Antichriſt, he has invaded and uſurped all the Rights of* Jeſus Chriſt; *that of Prophet, by ſubſtituting a new unwritten Word in place of the Goſpel: that of Prieſt, by introducing a new Sacrifice, and new Interceſſors to* GOD *for us, beſides* JESUS CHRIST; *that of King, in attributing to himſelf a Dominion over Conſciences, and a Power to command the Living, and the Dead: That* (l) *not only the Lives of Popes, but their Doctrine, and the Titles of Honour which they at-*

volre les abolit du tout, & en leur place il ſubſtitue des ſacrileges qu'il a forgez luy-meme.

[k] Franciſcus Burmannus in Synopſi Theologica l. 8. c. 18. §. 10. tom. 2. pag. 376. *Ut autem verum & indubitatum Antichriſtum ſe proderet, omnia Chriſti munera invaſit; Propheticum puta per ſubſtitutionem novi verbi ἀγράφου Sacerdotale per introductionem novi ſacrificii & interceſſorum præter Chriſtum; Regium per Dominium in conſcientias, & imperium in vivos, non ſolum; ſed & mortuos.*

(l) Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. tract. 2. q. 5. §. 7. tom. 1. pag. 326. *Non ſolum vita, ſed etiam doctrina conſequens, titulique a Papa uſurpati, ſatis oſtendunt ipſum eſſe Chriſti hoſtem, Chriſtumque negare, ut Epicurus providentiam deſtruens, Deum negabat. Hoc a nobis demonſtratum fuit.*

tribute to themſelves, ſhew clearly that they are the Enemies of Jeſus Chriſt: *and that they do no more believe in* Jeſus Chriſt, *than* Epicurus *did in* God, *whoſe Providence he denied: That* (m) *the Popiſh Religion is compoſed of Paganiſm and Judaiſm mixed together by an adulterate Alliance: That* (n) *Popery is very well compar'd to a great Sea, becauſe it contains almoſt all the Hereſies which ever were, as the Sea contains all the Rivers: That* (o) *Popery is as different from Chriſtianity, as White from*

(m) Franciſcus Burmannus l. 8. c. 18. §. 9. tom. 2. pag. 575. *Papiſmus ex Judaiſmo & Ethniciſmo conflatus, & utrumque nefario Religionis adulterio cum Chriſtianiſmo commiſcens. Ab Ethnicis enim ritus idololatriam & ſuperſtitionem; a Judæis ritus quoque & pedagogiam veteris teſtamenti mutuantes Pontifices, utramque Chriſtiano nomine & habitu tinxerunt & circumveſtierunt, quas tres Religiones Hierarchiæ vinculo colligatas exhibet Papiſmus.*

(n) Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. q. 1. Procemiali de Hæreſibus tom. 1. pag. 42. *Liquet appoſitiſſime quoſdam Papiſmum comparaſſe mari magno, in quod quemadmodum flumina omnia & rivi dicidunt pleno alveo; ſic etiam plurimæ & pene omnes variorum temporum, locorum & perſonarum hæreſes in hunc errorum abiſſum fluunt, & impuris ejus undis miſcentur.*

(o) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat. theologic. tom. 1. pag. 56. *Hoc affirmo, atque utinam non poſſem tam juſtis de cauſis affirmare, album nigro non magis repugnare, quam Papiſmum Chriſtianiſmo.*

Black: *That* (p) *in the Church of* Rome *all things are ſold, even* GOD *himſelf, and the Remiſſion of Sins*: Laſtly, *That* (q) *it is impoſſible to invent a Doctrine more impure and corrupted, than that of the Church.*

(*p*) Pierre du Moulin dans ſa Lettre pour repondre a celle de Balzac. *De la vient qu'en l'Egliſe Romaine tout ſe vent, Dieu meme, & la remiſſion des pechez.*

(*q*) Idem Theodorus Beza loco mox laudato: *jugulum cauſæ peto, doctrinam illorum nimirum, qua nihil impurius & corruptius ne fingi quidem poſſe affirmo.*

Read and Approved in the general Aſſembly of the Clergy of France, *held by the King's Permiſſion at St.* Germain *in* Laye, Wedneſday *the* 11*th. of* July, *and ſigned* Saturday *Morning the* 14*th. of the ſaid Month,* 1685. *By the Perſons whoſe Names are mentioned at the end of the foregoing Requeſt.*